



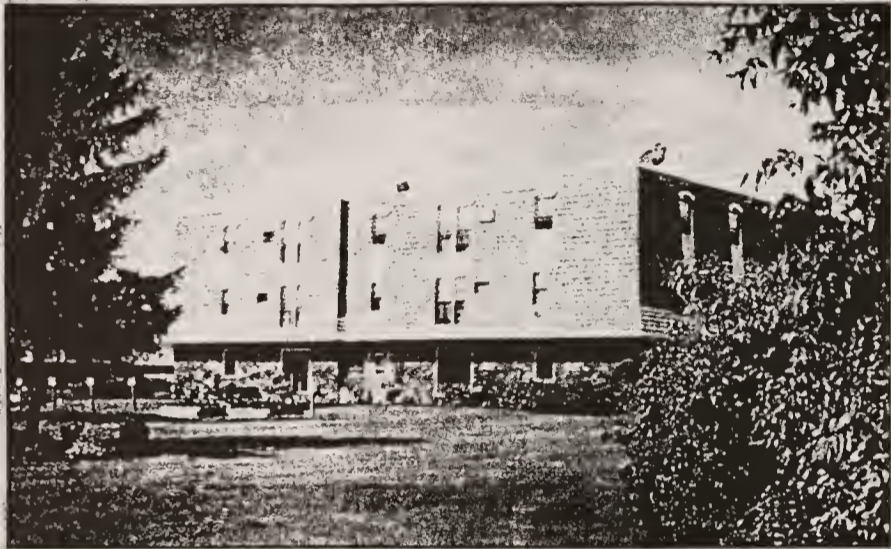
Asians and Affirmative Action: Two Views



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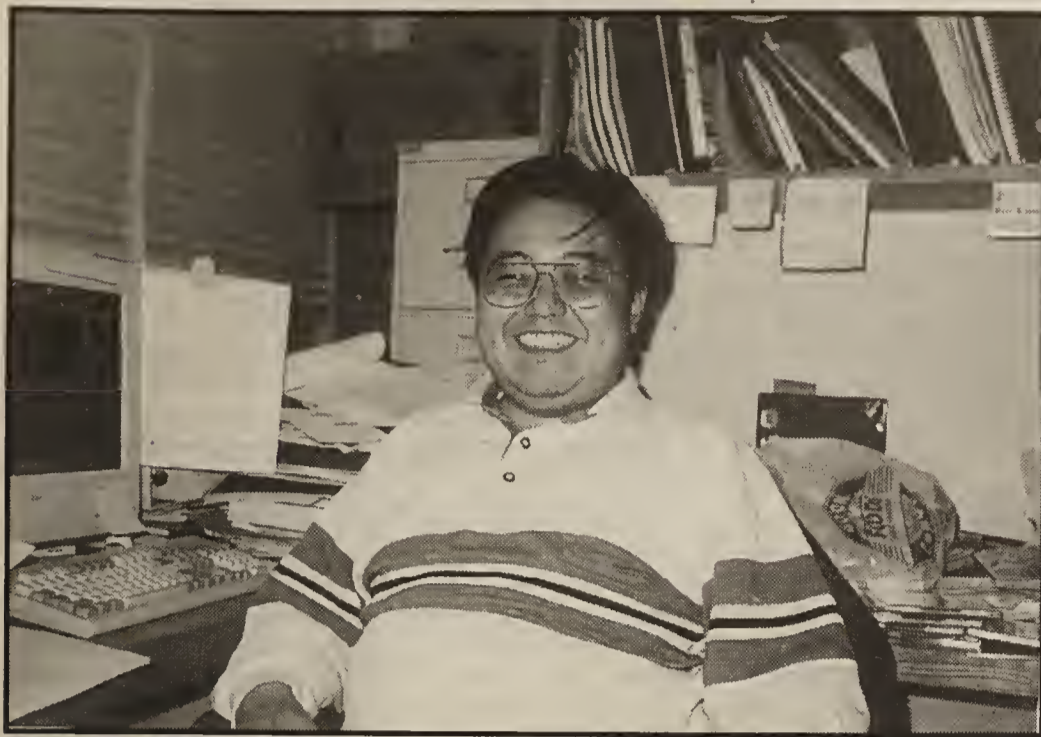
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COVER STORY



Roy Kamimura (l) and Dave Oda in Cambridge.

Asian Views on Affirmative Action

By Cecilia Wong

Affirmative action is an equal opportunity program that takes race and gender into consideration in hiring, promotion, public contracting and public school enrollment. An outgrowth of the civil rights movement of the 1960s, affirmative action was mainly intended for African Americans as part of an effort to correct the wrongs of the past.

While initially intended for African Americans, affirmative action over the years has also opened the doors of opportunity for women and other minorities, including Asians. These programs have expanded the pool of qualified applicants who might otherwise not have been aware of job openings or not had an equal shot at being admitted to schools.

But three decades after its introduction, the dynamics of affirmative action have changed. In recent years, critics of these programs have charged that affirmative action is an unfair policy that tends to favor ethnic minorities based on race. As a result, law suits depicting affirmative action as a form of "reverse discrimination" and "preferential treatment" have been making their way through the judicial system. A case in point is a recent law suit filed against the Boston School Committee (1997) by Boston high school student Sarah Wessmann, who has challenged Boston Latin School's decision not to admit her even though her test scores were higher than 10 minorities who were admitted.

In an effort to determine if Asian Americans still believe it is an effective solution to a long-standing social problem and if initiatives to limit it will have an impact on the Asian American community, the Sampan has interviewed four Asian Americans with different socio-economic and ethnic backgrounds. While their opinions may differ, three of the four interviewees agree that, although affirmative action has its flaws, it is still - short of a better alternative - the easiest and most straightforward way to promote the ideals of the civil rights movement and ensure that qualified women and minorities in this country have an equal opportunity to succeed.

The two male interviewees, Roy Kamimura and Dave Oda, are associated with MIT. Kamimura, 31, has obtained a doctorate from MIT, and is now conducting research in the university's department of chemical engineering, while Oda, 28, is a Ph.D. candidate in chemical engineering who is currently working to complete his dissertation. Both attended the University of California at Berkeley as undergraduates.

Kamimura is a second-generation Asian American who was born in San Francisco, while Oda is a fourth-generation Asian American who was born in Hawaii and spent part of his youth in Iowa. Kamimura grew up in the city of Oakland, a city with a fairly large African-American population. He attended a public school with many Asian immigrant students, with whom he formed an immediate bond. Oda, on the other hand, grew up in a Pan-Asian community in Hawaii, and attended an ethnically diverse private school where whites were in the minority.

Culturally, they both prefer the "melting pot"

theory to the "salad bowl" paradigm, because, as they explained, the melting pot model deals with common experiences, while the 'salad bowl' is a "politically correct" idea that tends to reflect American culture's preoccupation with individualism.

Because Kamimura's father came to the United States in the early 1950s, his family was able to avoid such defining experiences as the internment of Japanese Americans during World War II. His father came to the US to seek more favorable economic conditions. Being the second oldest son, he thought that he'd have more opportunities in the United States than in Japan, where the economy was not as vibrant as it is today.

Kamimura said his father experienced discrimination at a bus company where he worked, explaining that his Caucasian supervisors would assign him the less desirable, "dirty" jobs, such as servicing the buses. Such discrimination continued well into the 1970s - long after the start of the civil rights movement.

"As far as I can see, from my experience, affirmative action doesn't seem to have affected me in a form that I was ever aware of," said Kamimura, who added that the first time he saw affirmative action at work was at college in 1985.

"It didn't affect me directly, but I did notice that some of my Caucasian classmates did feel resentment about certain class members," he said. Since his white classmates were familiar with their academic records, they felt that certain minority students wouldn't have been accepted into UC Berkeley without affirmative action, he said.

"The point was that - academically, intellectually - they shouldn't have been there," Kamimura said. For example, when one of his Caucasian classmates saw a certain student from his high school at his college, he complained: "I studied harder than this guy did, and yet we ended up in the same place." That isn't fair; that didn't make any sense," he added.

"I don't really believe in affirmative action ... I think that, in some cases, it can hurt people, from the standpoint that if you allow a person to get into a very competitive, academically challenging environment, and if they're not intellectually ready for that, they're going to get some inferiority complex, because they know that they were let into the system through a loophole," he said.

What if they're intellectually sound but have not been given an equal opportunity?

Kamimura said it would depend on how you defined "equal opportunity," arguing that "if you're academically good, OK, you have the means to get in."

But what if you know you have been discriminated against, would you have used affirmative action to your advantage? Say, for example, if you made good grades but had not been accepted by a prestigious school. Would you have sued?

Kamimura said if he knew for a fact that he had been discriminated against, he probably would have taken some legal action. But he wouldn't have necessarily taken advantage of affirmative action. He said he might ask the school to explain the admissions criteria and why one student was

selected over another if both had equal qualifications.

Should interviews be part of the admissions policy? Asians, for example, generally don't do as well as Caucasians in interviews.

Unlike at Harvard or Yale, interviews aren't really part of the selection process at Berkeley, Kamimura said.

What if you wanted to go to Harvard or Yale?

Kamimura said it then becomes a little more difficult because cultural factors come into play. Harvard, for example, looks for a certain type of personality - probably a "white Anglo-Saxon" personality, he surmised.

There's a possibility that an Asian person could have that kind of profile - have a Harvard characteristic and be accepted, Kamimura said. But he doesn't think it would apply to him. "Is it fair that Harvard doesn't accept me because of my personality?" he asked, rhetorically. "It's difficult for me to say."

"Do I want to be like a Harvard person? If I do, I would most probably not be happy. But if Harvard rejected me because I'm not that kind of person, I would ask myself, would I want to be associated with that kind of so-called personality?" he added.

While Kamimura believes that a person should be accepted based on his or her merits, he said he also realizes that discrimination exists in society. "But I'd definitely say this: if you were to implement a system where you convert people's names into numbers, just eliminate completely their identity that can lead to their ethnicity or gender completely, you'll just have pure meritocracy," he said.

Should meritocracy be the only measuring yardstick? How about volunteering time for community service or other kinds of extra-curricular activities that indicate the applicant has a desire to contribute?

"That's where I think it becomes more gray because there is no objective criteria for measuring extra-curricular activities," Kamimura said.

"Does it count if a person has done a lot for the community?" he asked.

"I think it does count," he replied. "The question is how much does it count?" He said he is perhaps focusing on one extreme - good grades and great scores. He tends to think extra-curricular activities come into play when academic scores are not as high but the student has something to contribute.

Should there be a quota for ethnic minority students?

That was originally what affirmative action was about," said Oda. For example, he said, if an incoming class of 100 people students is selected from a population that is 6 percent Asian, 5 percent Hispanic, and 3 percent African American, there should be at least six Asians, five Hispanics, and three blacks in the acceptance pool.

Oda, however, pointed out that the real issue is what happens if a school has 85 white applicants who have 800 SAT scores and a 4.0 GPA, but the school can only accept 84 of them. Because the school is required by law to fill a quota for each

Continued on page 4

COVER STORY

Continued from page 3

group, the school places an Asian with a 3.9 GPA in one of the spots and has to bump a guy with a 4.0.

"Do I choose the guy with 4.0, or do I go with set population limits statistics? he asks. Which one am I going to go with? Because obviously, you can't fulfill both criteria at once."

Oda said the situation that led Wessmann to file a suit against the Boston School Committee is not uncommon. In fact, he said, such situations are the point of affirmative action. "When you think about it, affirmative action is just the artificial elevation of someone based on [his or her] race," he said.

He added that most people of any race would agree that the goal of affirmative action is a reasonable one. In a purely "colorblind" society, where everyone is afforded equal opportunities, a "meritocracy can thrive. However, he cautioned, a meritocracy can also be discriminatory because it is rooted in the idea that some people are more worthy than others.

"Anyway, in the ideal case, affirmative action is unnecessary. If a sample size is large enough, and if everyone had received the same education, then supposedly everyone is on the same footing and decisions are solely based on non-racial factors, implying affirmative action is unnecessary," he said.

In the 1960s, Oda notes, there were some unjust laws that blatantly discriminated against blacks in the South. In a number of Southern states, for example, blacks were told that "if your grandfather votes, then you can vote. But since all of the blacks had been enslaved, and their grandfathers didn't vote, and they were not allowed to vote," the blacks were not being given a fair chance to vote, Oda said.

He said, for example, if Asians or blacks or Hispanics have slightly lower scores because they weren't able to attend good schools and didn't get a good education, then, of course, you're never going to get an Asian who has a 4.0 like these white applicants.

Thus, affirmative action, in its purest sense, is an attempt to artificially adjust incoming classes to give the underprivileged a leg up, Oda argued. Eventually, the quota won't be necessary. "We won't have to have the quota of six Asians, and five Hispanics because six Asians will score a 4.0 in their grades," he added. "This is a jump-start for equalization of the pool."

Kamimura said that when affirmative action was created it had a purpose. For example, one could have argued that few Asians or Hispanics or blacks were getting into the good schools. Now, he said, the purpose of affirmative action isn't very clear, because many racial groups, if not all, have a chance to get a good education. So the underlying reasons for affirmative action based on the fact that certain racial groups do not have a chance to go to school is disappearing. "Like I say, many racial groups have a chance to get into a good school, so do you really need affirmative action?" Kamimura asked. "My answer is, no, you don't need it."

"I actually disagree with Roy," Oda said, "in the sense that I'm not convinced that affirmative action, as an experiment or as an intent or purpose, has actually succeeded, nor has the time - 30 years - been long enough to prove or disprove that."

"Ultimately, the law itself is instituted for a reason," Oda argued, adding that America is neither

a color blind nor gender blind society.

"As we've seen, we have very simple examples of reverse discrimination that have occurred as well as calls of advancing privileges (for some minorities). Both sides have grievances with what has occurred."

Why have these cases of (reverse discrimination) come out recently, and not in the early years when affirmative action was first created?

Kamimura said the case for affirmative action was more clear-cut in the early days of the program. Few people argued against it because there weren't many Asians, Hispanics and blacks attending the universities, he said.

But when you started seeing more than just a couple of students from each race, Caucasians began to get angry. There argument was: "I work just as hard as someone, and you're going to tell me that I didn't get the position because of what, the color I have? That's unfair," he explained. "It's in the same category as discrimination. And the funny part is, you have a group of people who grew up with this notion that you shouldn't discriminate on the basis of color or gender, Kamimura said. "But I can understand the Caucasians' standpoint, 'Well, what are you saying, you apply it to all colors but white?'"

But doesn't the question of fairness have to take into account the past?

"I think the answer is very gray," he said. "I think you'll see a portion of the population who'd say this isn't fair."

But Oda points out that people have to look at the long-term effects of discrimination. Inner-city schools have been consistently under-funded, producing students with poor motivations and test scores. The quality of the teachers and the facilities are less than desirable. Even with affirmative action in place, he said, African Americans are still suffering from the psychic scars of the past.

Kamimura, however, argues that many blacks don't want to do well in school because they equate outstanding school performance with adopting the values of white people. He said until blacks are able to overcome this psychological hurdle, they won't strive to do well in school. On the other hand, he added, Asians have always emphasized education as a means of upward social mobility and have pushed themselves to excel in academia.

Oda asked the rhetorical question: "But is there a cultural change that the whites no longer feel it is their place to impose?" For example, he added, if you were to do a poll and 80 percent of the respondents were white, 80 percent of the responses might say affirmative action was wrong. But is it going to fall directly along racial lines? he asked.

Oda said attitudes have been changing. In recent years, there has been a backlash against affirmative action. The number of slots available at universities hasn't really changed but there are now more qualified applicants, he said.

For example, at a major university such as MIT, there are 1,200 people applying for every 100 spots. So how do you screen all those applicants? Let's say in one particular year you only get 10 Asian applicants, and only four or five have the highest scores. But there are hundreds of white applicants whose scores fully fit the criteria.

"It's hard to set strict guidelines and still satisfy everyone," Oda said. "In this case, should we apply affirmative action as a standard and admit some of the minority students who don't fit all the profiles of a white student? I think ultimately that was the original purpose of affirmative

action, because of the disparity that was there.

Oda notes that Asian American students won't be adversely affected by the elimination of affirmative action because they generally test well.

But if students are admitted to schools based strictly on the tests, then only specific categories of minority students might be able to meet the criteria. Perhaps only middle class or upper middle class minority students will succeed. The overall drop will be dramatic for minorities who don't do well in tests. This is already being seen in California. This week, the Universities of California at Berkeley and Los Angeles reported a steep decline in the number of black and Latino students admitted to the next freshmen class. This is the first year that students were selected following the passage of Proposition 209, which prohibits use of race, gender, or ethnic origin in determining admissions. The number of blacks admitted to Berkeley declined by 66 percent, while the number of Latinos dropped by 25 percent. White and Asian admissions showed little change at Berkeley. At UCLA, black admissions fell by 43 percent and Latino admissions by 33 percent, while Asian admissions rose by 0.8 percent and white admissions declined by 5.1 percent. Under current rules, socioeconomic circumstances, extracurricular activities, and family histories can be taken into account in determining 25 to 50 percent of admissions. At many campuses a growing number of applicants declined to list their race on their applications.

Affirmative action doesn't apply to us," Oda added. "But it may have affected us previously. For example, my mom may have benefited from affirmative action. Both of my parents went to a school in the Mid-West and may very well have gotten accepted to Lake Forest University because they were Asians."

"Affirmative action is ultimately the means to try to enact the ideals of the civil rights movement, which is equality regardless of race, creed or color," he said.

"The question is what's the best way to enact those ideals? Oda added. "Affirmative action is one of the easiest and most straightforward ways to do that. How does one inculcate a society? How does one ensure that culturally, as Americans, everyone does, in fact, become color blind."

According to Oda, it takes a couple of generations to realize this color blind society. "I've heard it takes about 60 years for a certain testedness to occur," he said. "What is testedness? The Civil Rights Movement was in the 60s, and is now 30 years from us. I think it's going to require another 20 or 30 years to see whether this experiment has set in."

Kamimura said affirmative action is "one of those unquestionable things in society ... It has always been like that, something that we already accept without thinking. We still remember the civil rights movement, but my father definitely experienced the change. But my grand kids may say, 'Wasn't it always like that?'"

Oda said "our parents were alive when this was occurring. They were dealing with it." He said his mother, for example, was planning to work on the presidential campaign of Bobby Kennedy before he was assassinated. She was going to Chicago to help with the Democratic Convention in Chicago, he added.

(This is part one of a two-part article on Asian views of affirmative action.)

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POLITICS

Cooperating for Common Goals

by Cecilia Wong

As the year 2000 approaches, ethnic communities across the country are finding themselves at a crossroads, questioning whether inter-racial coalition building is possible.

In a panel discussion entitled "Communities at a Crossroads: Redefining Power Among Racial and Ethnic Minorities," a diverse group of speakers explored how the present climate of race relations in America may influence racial and ethnic minorities' future aspirations for political power.

The forum, organized by the Asian Pacific American Law Students Association of Harvard Law School together with the Asian Student Caucus of the John F. Kennedy School of Government, was held at Harvard University last month.

Ethnic communities are at a crossroads as a result of changing demographics. In the 1960s, when whites accounted for 89 percent and African-Americans for 10 percent of the US population, the strongest minority voice in America was that of African Americans. But with the rapid growth of APA and Latino communities in the 1980s and 1990s, a more diverse and inclusive voice has emerged. The US Census Bureau projects that by the year 2005, Latinos will outnumber African Americans nationally, accounting for 25 percent of the total population, while the APA population is expected to be 8 percent. Whites will make up 53 percent, African Americans 13 percent, and Native Americans 1 percent.

A central question posed by the panelists was whether racial and ethnic minorities will identify themselves in the future as "minorities" or as members of specific groups such as Asian Pacific Americans, Latinos, or African Americans. Will minorities have an incentive to work together to advance a common cause? And do increases in individual minority populations reduce the incentive to build coalitions across racial and ethnic lines?

We will and must continue to work in coalition with other minority organizations [to advance our common interests and goals]," said panelist Daphne Kwok, executive director of the Washington-based Organization of Chinese Americans (OCA).

Kwok added that the Asian Pacific community relies heavily on the African American, Hispanic and Jewish communities for support and guidance because, politically, the Asian American community is still very young and inexperienced. And while the Asian American population is expected to grow from its current 4 percent to 8 percent by the year 2005, the Asian American population is still small compared with that of African Americans and Hispanics.

Kwok cited the renewal of an item concerning bilingual education in the 1992 Voting Rights Act as an example of political coalition building that really works to the advantage of her community.

She said that rules written before 1992 made it difficult for jurisdictions to provide bilingual education to language-minority students. "In 1992, we felt we had the opportunity to expand and improve the provision of bilingual education, making it easier for jurisdictions to provide bilingual assistance," Kwok stated, adding that the Asian American community benefited from passage of the bill.

Kwok said there were only two Asian American organizations in D.C. at the time and they needed all the help they could muster to get support. Had she relied solely on the strength of her own orga-

nization, the legislation would not have been passed, she said.

"We really believed that we had to stick by each other, and we had to advance each other's causes," she continued. "There were times when that coalition almost fell apart, and there were times when members of Congress tried to divide us, using us against each other to advance their cause."

"There was some ugly fighting. But at the end, we realized that we had to fight for each other's issues," Kwok added.

As the next US Census approaches, the issue of random sampling will be a critical one for the Latino community, said Arturo Vargas, executive director of the L.A.-based National Association of Latino Elected and Appointed Officials (NALEO). "We need an accurate count," he added.

Vargas noted that approaches to the creation of voting districts is also changing, with race and ethnicity no longer the primary criteria. He said Asian Americans, Latinos and African Americans now have the opportunity to sit down and have a dialogue on the issue.

"Ultimately, we need to have a frank discussion about what we want out of our collaboration," Vargas said. At what point, he asked, does it become important to have an elected official who will pay attention to the needs of the various ethnic communities? At what point does it become important to have a Latino to represent the interests of the Latino community, and an APA to represent the interests of the Asian American community?

Vargas said Latino organizations still need to work hard to reach their constituencies and refine their positions on various issues. But getting Latinos elected to public office remains a priority. "We're still counting the numbers of Latinos elected to office and we consider that as a standard of Latino progress," he added.

I feel as South Asians, we occupy a somewhat ambiguous racial position," said Rajini Srikanth, an adjunct professor at the Center of Interdisciplinary Studies at Tufts University. It is precisely this "amorphous" or "ambiguous" racial position, Srikanth said, that led her to consider to what degree South Asian Americans occupy a special space within the various racial categories and conflicts in the US. She said she was seeking to use her observations to help her understand the kinds of obstacles and limitations that might stand in the way of group efforts and coalitions.

Geographically, South Asia encompasses a region which includes India, Pakistan, Bangladesh, Sri Lanka, Bhutan, Nepal, and various islands.

Race is always an issue, said Srikanth, who noted that South Asian Americans are seen as being racially different from East Asians and South-East Asians. As a result, their desire to join the Asian American club becomes somewhat suspect. Exploring the issue has led her to ask: "Who is a real Asian American?"

Srikanth found that when she started to look more closely at the history of Asian Americans, she discovered that the student strike at San Francisco State University in 1968 was actually a pan-ethnic strike, with a broad range of Third-World immigrants taking part in it, including Asian Americans, Latinos, African Americans and Native Americans. "It wasn't exclusively an Asian American strike, and yet, Asian American activists drew a lot of inspiration from other ethnic group leaders in that strike," she said.

Over the years, however, there has been a grad-

ual movement away from that original pan-ethnic coalition towards a more ethno-racial paradigm. The change, she said, could be attributed to multiculturalism - the celebration of ethnic and national heritages. She pointed to the fact that such exclusive celebrations could also be interpreted by mainstream culture as a step toward divisiveness.

Srikanth said the writer David Henry Wong suggests in one of his writings that minorities and others should pay more attention to their common histories and on ways to work together.

The future implications of the present climate of race relations in America is encapsulated in a newspaper headline which reads: 'American beats Kwan,' said Cheryl Lau, a fellow at the Institute of Politics at Harvard and an adjunct lecturer at the JFK School of Government.

"Now, let me take you back to Nevada - yes, I ran for public office there as the secretary of state, and I won," she added.

In the course of her campaign, Lau said she was struck by the kinds of questions she was asked. Those questions included, "Is race an issue?"

Lau pointed out that she was the first Asian American to be elected to a political office in the state of Nevada, even though Asian Americans were instrumental in developing the state, especially through their work on the transcontinental railroad.

In running for political office, Lau said there were times when the issue of "race" did come up. There were times, for example, when people came up to her and asked her if she were a US citizen. Her reply, she said, was: "Yes, are you?"

"But I had to smile because I needed that vote, and I did get that vote," she said.

Lau, however, quickly pointed out that conditions in the US in general are changing. "We're going in a new direction [re: race relations in America]," said Lau, adding that President Clinton has appointed a commission on race relations and that a recently published book concludes that whites in the US strongly believe in racial equality.

Lau suggested that in the future there will be "more blacks and whites getting together, more Asians and whites getting together, and more Hispanics and whites getting together."

Lau said statistics show that minorities prefer to live close to whites. She said a survey by a Princeton University professor asked minorities whom they would like to live next to. Blacks picked whites more often than Asian Americans, while Asian Americans picked whites more than blacks or other minorities. Lau said there is also more interracial mingling. The rate of interracial marriages among the various minority groups are up 77 percent, compared with 4 percent in 1968.

But Lau also noted that the recent campaign fund-raising controversy has cast a long shadow over the pristine image of the Asian American community. "The John Huang situation is racialization of fund-raising, and that is when the newspapers lumped illegal money with the legal Asian American money, so that the Asian community was spotlighted in a negative way," she said.

Ending her talk on an upbeat note, Lau suggested that it was important for ethnic communities to extend their hands to the white population as they build coalitions. She suggested that it was important not to make whites feel they were being overrun. The guiding idea should be that whites and ethnic minorities are coming together to build a better - and more just - America, she said.

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Each prospective bidder proposing to bid on this project must be prequalified in accordance with the Authority's "Procedures Governing Classification and Rating of Prospective Bidders." Copies may be obtained from the Contract Administration Office at the above address. Requests for prequalification for this Project will not be accepted by the Authority after the tenth (10th) day preceding the date set for the opening of bids.

Prequalified bidders may obtain from the Contract Administration Office a "Request for Bid Form" which must be properly filled out and submitted for approval.

Bidding documents may be obtained from the Contract Administration Office at the address above from 8:30 a.m. to 4:00 p.m., on April 3, 1998, Monday through Friday, at a charge of \$300.00 per copy. The Authority's STANDARD SPECIFICATIONS, BIDDING AND CONTRACT REQUIREMENTS AND DIVISION 1 - GENERAL REQUIREMENTS dated November, 1983, is available at a charge of \$5.00 per copy. Authority's STANDARD SPECIFICATION, CONSTRUCTION, dated January, 1980, is available at a charge of \$15.00 per copy. The MBTA South Boston Piers Transitway Soil Management Plan is a three volume set. The three volume Soil Management Plan set is available at a charge of \$75.00, payable by separate check. The MBTA Controlled Insurance Program (Wrap-up Insurance) Manual is available in one (1) separate volume at a charge of \$10.00 per copy, payable by separate check. Bidding documents will be sent upon request and receipt of an additional fee of \$75.00, payable by separate check. Bidding documents will be forwarded by Air Freight, where such service is available, at the expense of the plan holder. NONE OF THESE CHARGES ARE REFUNDABLE.

Bidders attention is directed to Appendix 1, Notice of Requirement for Affirmative Action to Insure Equal Employment Opportunity; and to Appendix 2, Supplemental Equal Employment Opportunity, Anti-Discrimination, and Affirmative Action Program in the specifications. In addition, pursuant to the requirements of Appendix 3, Disadvantaged Business Enterprise (DBE) Participation Provision, Bidders must submit an assurance with their Bids that they will make sufficient and reasonable efforts to meet the stated DBE goal of 19.1 percent.

Bidders will affirmatively ensure that in regard to any contract entered into pursuant to this solicitation, minority and female construction contractors will be afforded full opportunity to submit Bids and will not be discriminated against on the grounds of race, color, religion, sex, age, or national origin in consideration for an award.

Bidders will be required to comply with Federal Equal Employment Opportunity Regulations and the President's Executive Order No. 11246 and any amendments or supplements thereto.

The Authority will conduct an inspection tour of the site on April 20, 1998. Bidders are requested to be present in front of the corner of Sleeper Street and New Northern Avenue, South Boston, Massachusetts, at 10:00 a.m. to participate in the tour. Bidders are advised that they should have representation at this tour as no extra visits are planned.

A prebid conference will be held on April 21, 1998 at 10:00 a.m. at Transportation Center, 10 Park Plaza, Boston, MA, Conference Room 3, Project Manager, Mary R. Ainsley, Telephone (617) 222-6124. Any request for interpretation of the Plans and Specifications should be submitted in writing at the same time.

Bidders will be required to certify as part of their bids that they are able to furnish labor that can work in harmony with all other elements of labor employed or to be employed on the work.

This Contract is subject to Federal wage and hourly laws and minimum State wage rates as well as all other applicable labor laws.

Bidders are advised that the "Buy America" provisions of the Surface Transportation Assistance Act of 1982 (Pub. L-97-424) as amended, apply to any Contract, procurement or agreement which results from this solicitation.

Bid Guaranty shall consist of a bid deposit in the amount of five (5) percent of the value of the bid, in the form of a bid bond, cash, certified check, treasurer's or cashier's check.

The successful Bidder shall be required to furnish a Performance Bond and a Labor and Materials Payment Bond each for the full amount of the Contract price.

The Authority reserves the right to reject any or all Bids, to waive informalities, to advertise for new Bids or proceed to do the work otherwise, as may be deemed to be in the best interests of the Authority.

Plans, specifications, the Soil Management Plan, and Controlled Insurance Program (Wrap-Up Insurance) Manual may also be viewed at the following locations:

Massachusetts Alliance for Small Contractors One South Station - 3rd Fl. Boston, MA 02110	Old Colony Communications Office 395 Washington Street Braintree, MA 02184
---	--

Women's Business Enterprise Alliance
P.O. Box 132
385 Blue Hill Drive
Westwood, MA 02090

MASSACHUSETTS BAY TRANSPORTATION AUTHORITY

Date: March 24, 1998	By: Patrick J. Moynihan Secretary and MBTA Chairman	Robert H. Prince, Jr. General Manager
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**Director of Office of Multicultural Affairs
Massachusetts
Department of Mental Health**

The Department of Mental Health has an exciting opportunity for a qualified person to use his/her skills and experience in the newly created position of Director of the Office of Multicultural Affairs.

The Director will be responsible for shaping a new Office of Multicultural Affairs that will design and help implement all aspects of a culturally diverse service delivery system providing a network of private and public mental health services to 50,000 children and adults throughout the Commonwealth of Massachusetts. The Director will be a high energy individual, proven leader, be able to handle multi-task responsibilities, and have a record of solid accomplishments in working with stakeholders and developing strong clinical and culturally diverse programs. The Director, reporting to the Chief of Staff, will be a member of the Department's senior staff and will participate in developing statewide Department policies and represent the Department in local, statewide and national forums. **Minimum entrance requirements:** Applicants must have at least (A) five years of full-time, or equivalent part-time, supervisory or managerial experience in business administration, business management, or public administration and (B) of which at least one year must have been in a managerial capacity. Considerable knowledge in the field of cultural competence and the field of mental health; experience in managing issues related to cultural diversity; experience and competence in working in culturally diverse communities; experience in managing clinically related and health care service delivery issues. Masters degree with major in social work, psychology, sociology or related field preferred.

Interested candidates should forward resume no later than April 20, 1998 to:



**Maryellen LaSala
Director of Employment Services
Department of Mental Health
25 Staniford Street
Boston, MA 02114**

The Department of Mental Health is an Affirmative Action/Equal Employment Opportunity Employer. Women, Minorities, Physically Challenged Individuals and Vietnam Era Veterans are encouraged to apply.

This notice is available in alternative format upon request.

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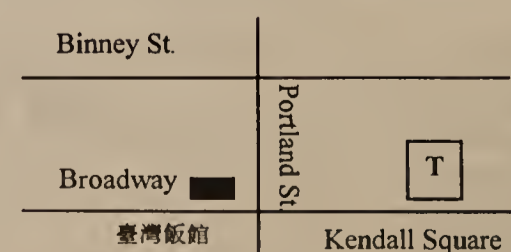


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HEALTH

Coalition Highlights Two New Projects

By Andrew Leong, Esq.

The Coalition to Protect Parcel C for Chinatown was formed in 1993 to oppose plans by the City of Boston and the New England Medical Center to build a garage on Parcel C on Oak Street. Since the Coalition's successful effort to stop construction of the Parcel C garage, it has changed its name to the Coalition to Protect Chinatown. The change reflects the organization's new focus on addressing land-use issues in Chinatown. To accomplish its new goal, the Coalition has also been placing new emphasis on data collection to better assess existing conditions in Chinatown.

Although the Coalition is being kept busy by the various commercial developments occurring in and outside of Chinatown, such as Millennium Place and the new Lafayette Center, two projects in particular highlight the group's current work.

Having recently finished its work on the Video Traffic Monitoring Project, which was funded by an environmental justice grant from the US Environmental Protection Agency, the Coalition recently released its report titled "An Analysis of the Impact of Traffic on Air Pollution and Safety in Boston Chinatown."

Dr. Doug Brugge, the principal author of the report, found several important points which need to be stressed to city planners, traffic engineers, and state and federal environmental agencies. The study found the traditional method of evaluating vehicular count via an "AM" and "PM" rush hour to be inadequate in Chinatown. This method does not measure the true volume of traffic since vehicular traffic in Chinatown also seems to be high during the mid-day and late-night hours. In addition, most proponents of developments would offer an examination of traffic during the peak weekday rush hours, but residents, know that some of the busiest traffic may occur at all hours during weekends when suburban Asians come into Chinatown to eat, shop for groceries, and go to church. The weekend is also a busy time for area night clubs and theaters, whose patrons often pass through the Chinatown area.

With many more developments being proposed we need to be sensitive to the impacts that additional traffic may have on residential and commercial Chinatown.

A second and ongoing project which residents may have already begun to hear about is the Coalition's Environmental Health Survey, which is a joint study by the Coalition and the South Cove Community Health Center. With funding provided by the Jessie B. Cox Charitable Trust, this project seeks to determine if there is a connection between the health status of residents and their living conditions. This project represents a new and historic venture for Chinatown.

For the sake of statistical accuracy, residents are solicited on a random basis by mail to answer a series of questions. The data will be used to help the Coalition and the Health Center determine the connections between health and environmental conditions.

At the same time that Chinatown is besieged by many commercial developments, the Coalition and other community groups also understand the opportunity that can be created via housing linkage money to allow the community to build housing and other community space, particularly at the Parcel C site. To ensure there is community-wide education on this issue, the Coalition and groups such as the Chinese Consolidated Benevolent Association and Chinese Progressive Association will hold a community-wide meeting on Monday April 6th at 6 p.m. at the Josiah Quincy School.

For copies of the Traffic Analysis Report or information relating to the Environmental Health Survey please contact me at 617-287-7243.

Faculty Assistant Harvard Divinity School Req. #83383

Includes supporting several faculty members in carrying out their teaching, administrative and professional duties. Prepares, proofreads, and copies correspondence, letters of recommendation, course-related materials, manuscripts, articles, mailings and memos. May occasionally transcribe from Dictaphone. Answers phones, directing callers, screening calls or taking messages as appropriate. Maintains smooth communication flow for faculty members; responds to inquiries from students and others; greets visitors. Sets up departmental or other committee meetings when required. Handles faculty members' calendars; receives and sorts mail; organizes and maintains files; handles forms or vouchers (such as expense reports) for faculty members. Handles related duties as required. Relevant professional training, college background and/or related work experience required. Excellent computer skills (Windows, word processing, e-mail, calendar, etc.) Excellent interpersonal, organizational and communications skills required plus ability to work both independently and as part of a team. Ability to handle confidential material and work under pressure.

Send cover letter with resume to:
Nancy Grimes, Manager of Personnel Services,
HDS, 45 Francis Avenue,
Cambridge, MA 02138.
EOE.

A Primer on Patient Rights

Ira Chan, M.D.

While few of us plan on going to the hospital or seeking medical care, it is important to know what our rights are when we need to undergo tests or treatments in a hospital or clinic. Many members of the Asian-American community are immigrants to this country and are unfamiliar with the U.S. health-care system. They may be unaware that they have certain rights under Massachusetts law. Many are particularly vulnerable due to their inability to communicate in English.

In 1979, the Commonwealth of Massachusetts passed a law to protect patients (Ch.214, Acts of the Commonwealth of Massachusetts, 1979; Section 70E, Ch.111 of the General Laws). This law provided certain rights to patients or residents of hospitals, clinics and other facilities (for example, nursing homes). I have summarized below some of the important points of this legislation. My goal is to give patients a better understanding of their rights and help members of our community receive the best possible medical care.

Every patient has the following rights:

- * to obtain the name and specialty of any physician or other person responsible for his/her care.

- * to choose his/her physician, facility, and health-service mode, provided that the physician, facility and health service mode is able to accommodate the request, except in cases of emergency.

- * to obtain information regarding financial assistance or free health care.

- * to a detailed account of their bill or other statement of charges.

- * to inspect his/her own medical records and to obtain a copy of the records.

- * to refuse to be examined, observed, or treated by students or any other facility staff without jeopardizing his/her access to

care.

- * to privacy when being treated, or given care, and confidentiality of all records.

- * to life-saving treatment in an emergency without regard to economic status or source of payment.

- * to informed consent - this means that those providing care are required to explain the reason, the risks, and the benefits of treatments in a clear and understandable fashion.

- * to complete information on all alternative treatments that are medically viable if you are suffering from breast cancer.

- * to receive, if you are pregnant, information regarding the number and types of delivery and other statistics related to delivery of the baby (for example, the number of cesarean sections and the number who have epidural anesthesia, etc.).

- * to have all reasonable requests responded to promptly and adequately.

In addition to these rights protected by law by the State of Massachusetts, many hospitals also provide for interpreter services for patients who do not speak English. It is important to ask specifically for these services if you require them because many of the staff in health care facilities may not even be aware that their hospitals offer these services.

Finally, if you feel that you have been treated unfairly, it is important to write a letter addressed to the CEO (chief executive officer) of the hospital or clinic to let them know. This will help them to provide better care to their patients in the future. If your letter is in a language other than English, you can add the following sentence in the beginning: "To whom it may concern: I was not satisfied with the care I received at your facility. Please have this letter translated by your interpreter services."

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- April 8th or 22nd at 1 pm and 6 pm.
- (DSP application deadline is May 1st.)

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617.287.6000

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LEAD COMPUTER OPERATOR

Acting as the primary liaison between the Systems staff and the Operations staff, the primary responsibility of this position will be performing, overseeing, reviewing, and integrating automated Systems Management procedures into the day-to-day responsibilities of the Computer Operators. Systems administration tasks supported by Operations will include account maintenance; security monitoring; systems availability analysis and reporting; performance analysis and reporting; and maintaining all documentation related to such tasks. Additionally, this position assumes full operator responsibility including the operation and monitoring of Bentley's central computing facilities located in the Data Center and performing daily procedures (back-up, printing of reports, monitoring of systems); fulfilling special requests (restores, tape mounts, software installs); overseeing network backups; assisting in support of Help Desk responsibility; performing tape library administration; and performing key functions during a computer related crisis situation.

An Associate's degree or equivalent experience, as well as 5 years' computer operations experience in a large time-sharing DEC equipment environment required; NT, UNIX and Open VMS desirable. Should have excellent communication and organization skills and be capable of assessing critical situations quickly and accurately. Must be able to explain/train others on procedure and requirements. Should be fluent in some PC packages for producing management reporting and tracking statistics. **Job Code: DP40678**

SHIFT LIEUTENANT

This position is responsible for providing direct field supervision to Police Officers, Security Officers, Dispatchers and student employees. Additional responsibilities include supervising and responding to both emergency and service related calls from within the college community; supervising investigations of incidents of concern to the community; training of department members in various areas; presenting programs to the community to heighten awareness of safety and police related issues; and assisting in the development of department personnel; and patrol and traffic functions including ensuring compliance with MA laws and rules. Administrative duties consist of scheduling, policy writing, and other duties as assigned by the Director of Campus Police.

The ideal candidate will have a High School diploma with 3-5 years' related experience. A degree in Criminal Justice or related field along with supervisor experience on an armed campus police department preferred. Candidates should have excellent communications skills, analytical abilities, and supervisory skills including the ability to train and motivate people. EMT level candidates preferred, certification in CPR and First Aid required. Preferred skills would include previous investigative experience, knowledge of community policing philosophy, computer experience, MCJTC instructor certification, and public speaking ability. All candidates must be able to maintain special police authority in accordance with Chapter 22, Section 63 of the Massachusetts law. **Job Code: DP40738**

Interested candidates should submit resume and cover letter, referencing appropriate Job Code, to: **Human Resources Department, Bentley College, 175 Forest Street, Rauch Administration Center, Room 217, Waltham, MA 02154-4705; Fax: (781) 891-2494; E-mail: posltion@bentley.edu.**

Bentley College is an equal opportunity employer building strength through diversity.

For other employment opportunities, call our 24-hour Job Hotline at (781) 891-2889.



BENTLEY

TRI-CITY MENTAL HEALTH AND RETARDATION CENTER

EMERGENCY SERVICES CLINICIANS

The following opportunities are available within our behavioral health emergency services program serving the area north of Boston (Greater Lynn, Wakefield, Malden, Everett).

ON-SITE SUPERVISOR: Evenings, overnights, full- or part-time; reimbursable Master's degree required.

CRISIS CLINICIAN: Days/evenings, full-time, and on-call; reimbursable Master's degree required.

CRISIS STABILIZATION COUNSELORS: Relief shifts and on-call; Bachelor's degree required.

NURSE/COUNSELOR: Relief shifts; LPN required.

Please indicate position desired and time availability.

LEAD TEACHER/TEACHER

We are seeking an OFC qualified infant/toddler lead teacher and teacher to plan and implement developmentally appropriate activities in our center-based groups. Bachelor's degree in a related field preferred for lead teacher position. Applicant must have previous experience working with children and families.

LEAD TEACHER

We are seeking an OFC qualified Preschool Lead Teacher. Should be sensitive to the needs of young children and their families; be able to supervise staff and to plan and implement developmentally appropriate activities for our preschool program. Competitive salary. Excellent benefits. BS in Early Child Education preferred.

TEACHER OR ASSISTANT

Part-time teacher or assistant teacher for p.m. preschool group. Ideal for student 18 yrs. or older. Approximately 15 hrs. per week.

SPECIAL ED. COORDINATOR

Part-time Special Education Coordinator is sought for our preschool, 10 hrs. per week, to provide additional supportive services, behavioral and case management and parent consultation. BS in Early Childhood/Special Education is desired. Good salary and working conditions.

Send resume by April 10, 1998 to: Tri-City Child Development Center, HR Dept., 10 Cabot Rd., Medford MA 02155. AA/EOE

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Date: Tuesday, April 14, 1998

Time: 10:00 am - 1:00 pm and 5:00 - 8:00 pm

Place: CPCS Plaza, 4th Floor, Wheatley Hall
University of Massachusetts Boston
100 Morrissey Blvd. Boston, MA 02125-3393

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Subject Area Specialist (Center for Self Directed Learning) (A 12-month MCCC/MTA Professional Position)

Responsibilities: The Subject Area Specialist will coordinate, facilitate and place self-paced students in individualized courses in the Mathematics, Business, and Computer Science. Will determine student learning sequences based on students' learning style. Will coordinate with academic departments to ensure that students are current with college programs. Will be responsible for refining and developing the Center's course offerings; assist in the daily operations of the Center as needs arise.

Qualifications: Bachelor's degree required, Master's degree preferred. Experience in classroom as well as individual instruction required. Demonstrated skills in using adaptive measures and learning techniques required. Will be required to work one day a week from 1:00 p.m. to 9:00 p.m. Must have the ability to work with a diverse student population within a team setting.

Salary: \$35,599.00 - \$39,282.00

Closing Date: April 13, 1998

To apply please send resume and cover letter to:

**Bunker Hill Community College
Human Resources
250 New Rutherford Ave
Boston, MA 02129-2991**

Bunker Hill Community College is an Affirmative Action Equal Opportunity Employer. Minorities, persons with disabilities and others are strongly encouraged to apply.

CITY

Council Approves Millennium Benefits

The Chinatown Neighborhood Council has approved a Memorandum of Understanding outlining the benefits the Chinatown community will receive from the developers of Millennium Place.

In a 13-0 vote (with one abstention), the Neighborhood Council agreed to the Memorandum, which will be signed by the Neighborhood Council, Millennium developers, and the Boston Redevelopment Authority. The Memorandum includes the following benefits for Chinatown:

- * \$2.6 million in housing linkage money to be earmarked for the development of Parcel C on Oak Street in Chinatown.
- * \$530,000 for job training in the community.

- * \$250,000 in traffic improvements in the area of the development.
- * \$50,000 for a Chinatown traffic study.
- * \$200,000 for child care in the Asian community.

The developers have also agreed to work with the Asian community to ensure that Asian workers are hired on the Millennium construction project and at the complex once it opens. Millennium developers have also agreed to hire a community outreach worker to work with the Asian community on these issues.

On March 19, the Neighborhood Council's Land Use Committee will meet with child-care providers in the Asian community to discuss how the child-care money will be distributed.

Millennium Place will include 400 units of residential condominiums, a 300-room hotel, a 4,700-seat Sony Theaters multiplex, a Reebok Sports Club, retail space, and an underground garage. The development, which will have two 36-story towers, will be built in two phases on Washington Street and will include the renovation of the adjacent Paramount Theater.

The complex will be developed jointly by Millennium Partners of New York and the Boston-based Macomber Development Associates. The developers plan to begin construction this spring.

R.O.

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Vietnamese Interpreter/Bi-Cultural Worker

Handling interpretation, outreach and referral services for Vietnamese clients, you will act as their advocate, advisor and contact. You will also help develop culturally appropriate well-baby care programs, identify cultural adjustment problems, and provide in-service education on cultural issues. To qualify, you must be fluent in written and oral Vietnamese and English. A high school diploma and experience in community outreach required. A BS degree is a plus.

Case Manager/Interpreter/Health Advocate

Providing case management to Vietnamese clients, you will act as an interpreter and referral service. You will also help facilitate the provision of culturally appropriate services, identify the physical and mental health needs of the Vietnamese and work closely with the Vietnamese America Civic Association. Qualified candidates will have a high school diploma and bicultural/bilingual Vietnamese and English skills. Interpretation experience and knowledge of medical terminology a plus.

Please send resumes to: Karen Valentino, Harbor Health Services, 398 Neponset Ave., Dorchester, MA 02122. We are an Equal Opportunity Employer.




Administrative Assistant
Women's Research Center

Wellesley College is currently seeking an Administrative Assistant in the Women's Research Center. The primary responsibilities for this full-time position include: assisting the Communications and Funding Manager with proposal development; assisting in preparing final proposal documents, including processing text edits, typing sections, formatting documents for submission and filling out proposal applications forms; processing grant proposal applications and maintaining files; providing administrative support to the Communications and Funding Manager and occasional support to the Executive Director.

Requirements: College degree or equivalent office experience; excellent organizational skills and attention to detail; and excellent computer skills including Microsoft Word and Excel.

If interested, send cover letter and resume to Carolyn M. Slaboden, Employment Specialist, SP3, Wellesley College, Wellesley, MA 02181. For fullest consideration, applications should be submitted by April 3, 1998.

Wellesley College especially welcomes applications from ethnic minorities.



Wellesley College

Sampan

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Robert O'Malley

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Louise Zhu

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Evelyn Tang

Design and Layout
Robert O'Malley

Louise Zhu

Typesetting/Chinese Edition
SINO Graphics & Typesetting Services

Typesetting/English Edition
Robert O'Malley, Georgiana Tam

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Sampan is a non-profit, non-partisan, biweekly newspaper published by the Asian American Civic Association. Sampan is free and is distributed in Chinatown and the Greater Boston area.

Sampan welcomes all donations, which are tax-deductible. Send letters to the editor, commentaries, calendar events and advertising for publication to 90 Tyler St., Boston, MA 02111 (617)426-9492.

Advertising Rates: \$10 per column inch; \$160 per quarter page; \$290 per half page. There are surcharges for translation and/or typesetting. Discounts are available for long-term advertisers.

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11. Asian America Bank, 17 Kneeland St.
12. Bank of Boston, 710 Washington St.
13. Boston Chinese Evangelical Church, 249 Harrison Ave.
14. Boston University Student Center, 775 Commonwealth Ave.
15. South Cove Plaza, 285 Tremont St./230 Stuart St.
16. China Trade Center, 2 Boylston St.
17. Boston Public Library, 660 Boylston St.
18. South Cove Manor, 120 Shaumut Ave.
19. Mass Pike Tower, 330 Tremont St.
20. Northeastern University Student Center, 360 Huntington Ave.

QUINCY

N. Quincy Station
Wollaston Station
Quincy Hospital, 114 Whitwell St.
Quincy Library, 40 Washington St.
Timmy's Bakery, 412 Hancock St.
Wollaston Luther Church, 550 Hancock St.

BROOKLINE

Brookline Library, Coolidge Corner Branch

CAMBRIDGE

Harvard Yen-Ching Library, 2 Divinity Ave.
MIT Main Building Student Center

ALLSTON

Union Square Nursing Center, 533 Cambridge St.
Pro Pasteur Restaurant, 137 Brighton Ave.
Golden Age Center, 767 Cambridge St.

NEWTON

GBCCA, 437 Cherry St.
Newton Free Library, 320 Homer St.
Newton Chinese School, 21 Minot Place

MALDEN

Malden Public Library, 36 Salem St.

Read Sampan at the following Periodicals of the libraries:

- * Framingham Public Library, 49 Lexington St.
- * Lexington Cary Memorial Library, 1874 Mass Ave.
- * Milton Public Library, 476 Canton Ave.
- * Worcester Public Library, 3 Salem Square
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PT .6 COORDINATOR OF EARLY CHILDHOOD EDUCATION

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SUMMER SCHOOL 98

HS Biology • HS Chemistry

Deadline for filing: Thursday, April 9, 1998.

Please send cover letter and resume to: Dr. William B. Ribas, Director of Personnel, 333 Washington Street, Brookline, MA 02146.

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CALENDAR/NEWS

CALENDAR

"That Gentleman From China": April 23-May 3. At the Chinese Culture Institute's new Tremont Theater, 270 Tremont St., Boston. Performances are at 8 p.m. on April 23, 24, 30, and May 1, and at 2:30 p.m. on April 25, 26, May 2, and May 3. An original play by Doris Chu, directed by Alexander Chirkov, based on the true story of the first Chinese merchant who came to Boston in 1850, married an Irish woman, had four children, was a successful gentleman in Boston society, and returned to China in 1878. Produced by Asia on Stage/Chinese Culture Institute and the Chekov Theatre & Film Co. Tickets \$20; discounts available to groups, students and seniors. For info call 542-4599.

Kevin So in Concert: April 7, at 8 p.m., at Johnny D's, 17 Holland St., Davis Sq., Somerville, with percussionist Bob Moses and bassist Jeff Song. Tickets are \$6. So's music is deeply rooted in traditional delta blues and folk. He will be performing cuts from his recent CD "Individual. For info call 776-2004.

Southeast Asian New Year Celebration: April 11, 2-5 p.m., Cambridge Multicultural Arts Center, 41 Second St., Cambridge. Join members of the Thai, Cambodian and Laotian communities for songs dances, games and more to celebrate the New Year. Food and crafts for sale. Tickets: \$10; \$8 (students, seniors, and CMAC members).

Walk-A-Thon for North Korean Famine Relief: April 25, 10 a.m. to 2 p.m. Meet on the Esplanade for start of 10k walk. Proceeds will be distributed through the American Friends Service Committee's Korea Relief Fund to feed the hungry and replenish destroyed farm land. For info call Sam Shin at 441-0225, or Ramsay Liem at 542-4108.

APAAC Spring Strategy Summit: Will Asian Pacific Americans Be Heard in 1998?: April 25, 8:30 a.m. to 1 p.m., UMass Boston, Chancellor's Conference Room, 100 Morrissey Blvd., Boston. Pre-registration required. Sponsored by the Asian Pacific American Agenda Coalition. For info call Hiep Chu at 287-5653.

Chinese Historical Society of New England/Waterman Scholarships: Two \$500 scholarships will be awarded to Chinese American college students. Students who maintain academic standards will receive the award for up to four years. For an application, send a self-addressed, stamped envelope to: Chinese Historical Society of New England, Attn: Scholarship Committee, 2 Boylston St., Suite G-3, Boston, MA 02116. Forms may be picked up at the Asian American Bank or the Fleet Bank in Chinatown. Deadline is May 1, 1998.

Bentley College Citizenship Day: 10 a.m. to 2 p.m., Danielson Rooms A and B of the LaCava Campus Center. For info call Robert Koulish at

781-891-2823. Free help for people wishing to complete their naturalization applications.

2nd Annual Hsieh Awards and Forum on Collaboration: April 28, China Pearl Restaurant, Chinatown. A panel discussion on how to establish collaborative relationships with community organizations. Panelists include Jeri Robinson, Marilu Martinez, and Natalie Keng. This year's Hsieh Award Recipients are the Boston Cultural Collaborative for Early Learning and the Ten Point Coalition. Tickets are \$20, \$200 per table of 10. Send reservations with payment to: The Family/Culture, P.O. Box 235, Ashland, MA 01721. For info. call 508-881-7156 or 1-888-261-5188 (toll free).

Family/Culture's 2nd Annual Kids Club Contest: This year's contest will focus on children's stories about Asian America. Drawings, essays and poems are accepted as stories. Think of an event or a place that would describe Asian America. What is that event or place like? Do you like it? How would you make it better? Think of a person of Asian heritage in your community or family. Do you have an Asian hero or heroine? How would you describe him or her? For Asian Americans, how would you share your Asian heritage with others? For all children ages 3 to 12. Prizes: Three \$100 US savings bonds and award certificates. One winner to be selected from each of three age categories. Deadline: May 31, 1998. Send entries to The Family/Culture Kids Club, P.O. Box 235, Ashland, MA 01721. For info call 508-881-7156 or visit the Family/Culture Web site at www.FamilyCulture.com.

AARW 1998 Annual Dinner: April 4, 6 p.m., Chau Chow City Restaurant, 81 Essex St., Boston. Guest Speaker: Eddie Wong, executive director, National Asian American Telecommunications Association. Tickets: \$35 AARW members; \$40 non-members. For info call 426-5313.

INFORMATION

AACA's A-B-E English Transitional Program Set to Begin New Class: Since it began in 1993, the A-B-E English transitional Program at AACA has helped more than 80 people go to college and many more enter job training programs. The goal of the program, which is funded by a grant from the Massachusetts Department of Education, is to help immigrant adults improve their English reading, writing, listening, and speaking so they can be successful in higher education (community colleges or job training). Several A-B-E program graduates have graduated two-year colleges and universities in the Boston area. Sixteen former A-B-E students have each won \$1,000 scholarships for college. Here is what some of the students say about the program:

"My teacher not only teaches us English but also pushes us to make progress on the way to college."

"It was very useful to me. I can feel my English getting a little better now."

"I can read some English books and newspapers. I can write what I want. I learn a lot about American culture and history."

The A-B-E Program is now looking for new students to join the next class which begins Tuesday, May 12, 1998. If you're interested, you must take a test on one of the following days at AACA, 90 Tyler St., in Boston's Chinatown: April 4, 26, 28, or 29, from 9 a.m. to 11:30 a.m.

NEWS IN BRIEF

Forest Hills Ching Ming Policy

Jamaica Plain, MA- Forest Hills Cemetery has announced a new policy regarding visitation on Ching Ming, Sunday, April 5, 1998.

"We want to welcome our friends, who will be honoring their ancestors at Forest Hills Cemetery on the weekend prior to and on Ching Ming Day and to inform them of our policy," said Forest Hills President Erling Hanson. "We have received many calls, so we would like to clarify our position in order for everyone to honor their loved ones in peace and harmony."

"First, we will allow burning at graveside, as long as visitors bring their own suitable containers for burning. Second, anyone who starts a fire must bring enough water with them to completely extinguish it. Third, anyone may bring food or other offerings to the grave, as long as they remove everything, prior to leaving the cemetery."

Mr. Hanson said that water faucets are not activated at this time of year because of possible freezing. He also said he was concerned that paper goods and food left on the graves present unhealthy and unsightly conditions in the cemetery.

Hanson noted that during the extreme summer drought of 1997, a fire burned out of control and damaged many graves and headstones. A temporary ban on burning was put in place. The cemetery cleaned all headstones damaged in the blaze, at no charge to the lot-owners.

"This was a most unfortunate incident," said Hanson. "One we don't want repeated. We feel that our policy is fair to everyone and will lessen the chance of another fire. Therefore, we are reaching out to our Asian families, asking their cooperation, in order to keep Forest Hills Cemetery a most beautiful and well-maintained cemetery for all to enjoy."

Forest Hills Cemetery, located in the Jamaica Plain section of Boston, will be celebrating its 150th anniversary this year. The main office is located at 95 Forest Hills Avenue, off Morton St., Route 203. For general inquiries, you can reach their main office at (617) 524-0128.

See the Home Feature in the April 17 Sampan

Litigation Lawyer

Harvard University's Office of the General counsel seeks an experienced and highly-motivated litigator to take first-chair responsibility for trials, arbitrations, and administrative proceedings. Knowledge of employment and labor law is preferred but not required. Candidates should have at least six years of legal experience, but candidates with fewer years of experience will be considered if other factors demonstrate equivalent capability. Other qualifications include excellent analytical, problem-solving, case-management, and client communication skills. Salary commensurate with experience.

Applicants should send a resume and a cover letter no later than April 24, 1998 to:

Robert B. Donin
Deputy General Counsel
Harvard University
Holyoke Center, Suite 980
Cambridge, MA 02138-3834

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Opportunities In Student Financial Services

Mount Ida College has the following openings in our Student Financial Services area:

Financial Aid Counselor - Will assist in the administration of a financial aid programs including need analysis, award packaging, electronic data processing, maintenance of aid programs and counseling students and families about the financial aid process. Requires previous student financial aid experience, knowledge of federal and state financial aid program regulations, familiarity with federal electronic data exchange system, ability to work with students and parents, ability to work in Windows based PC environment.

Administrative Assistant - Part time position for self-starter with good communications skills. Will assist in busy Bursar's Office. Flexible schedule may be arranged. Requires computer experience and good customer service skills. Previous financial or customer service background preferred.

For immediate consideration please forward resume and cover letter indicating salary requirements to:

Human Resources
Mount Ida College
777 Dedham Street
Newton Centre, MA 02159
Fax (617) 928-4706

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Contribute to the Sampan

The Sampan is seeking essays, articles, short stories (fiction), editorials, photography, and artwork. Call the Sampan at 426-9492 for information or send your work to: Sampan, 90 Tyler St., Boston, MA. 02111

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A message from the Massachusetts Department of Public Health.
消息来源于麻州公共衛生處。

社區動態與簡訊

帝苑酒牌申請聽證會
傾聽君悅欠薪工友申訴

【本報訊】南灣華埠社區議會，於三月十六日晚召開了一個聽證會，對帝苑酒樓的牌申請聆聽和表決。

「帝苑」的前身是「君悅」，而君悅酒樓在去年年底突然關門歇業，一些僱員不但失業還欠薪，工友們曾向華人前進會工人互助中心提出協助追討欠薪的要求，經聯系原君悅的個別股東，卻得不到解決的辦法。後來此事就轉到州檢察署勞工部門處理，現時仍在法律訴訟程序之中。

雖然，帝苑和君悅新舊公司之間有許多人事及債務糾纏不清，但被欠薪的工人則是最無辜的受害者。這反映出我們社區確實是欠缺了一個起碼的勞動標準，勞工大眾的基本權益得不到應有的保障。借著這次社區議會對帝苑酒樓申請酒牌聽證的機會，前進會工人互助中心陪同一位被欠薪的工友向區議會講述了他們被原君悅欠薪的遭遇，使區議會直接聆聽了來自工人的聲音。現場有許多議員仗義執言，紛紛表達對這個損害工人利益事情的關注。區議會的共同主席奧里根神父在發言中表示願意與君悅的股東們接觸，尋求解決之道，發還工友們的欠薪。給了被欠薪工友很大鼓舞和支持。民眾們也期望區議會能坐言起行，運用其影響力解決此事件，並將維護工友權益列為社區服務的一項長期重要事務。

華人布道會影帶欣賞

位於華埠的基督教華人布道會將於四月十一日星期六上午十一時舉行福音影帶欣賞會，播放香港歌星潘秀瓊的見證影帶，當晚還由華人布道會陳德修牧師講「復活節與你」。該會平時亦有各類課程輔導及青少年活動，歡迎信徒與非信徒參加。會址在夏里臣街二四九號。

紐頓中文學校開放日

紐頓中文學校是大波士頓西郊唯一的粵語中文學校，現已開始招下學年新學生，並於五月九日上午十時至十二時對外開放，供有興趣的家長學生參觀。該校中文會話班和語文班設幼兒班至八年級，並有國畫、武術、美勞、棋藝、舞蹈等課程及成人國畫與國語班。地點在牛頓市華盛頓街五三七號，詳情可電校長譚小德：日 617-630-9901，晚 508-376-4276。

協助新移民改善生活素質
記華美英語進階課程

自一九九三年起，華美福利會的英語進階課程已幫助八十餘人進入大學學習，更多的學生則成功地進入職業訓練班，從而獲得較好的就業機會。大家都知道，英語進階課程是新移民在美國立足的第一步，英語進階課程是由麻州教育、津貼、目的協助移民改善英語閱讀、寫作、聆聽及會話能力，以便成功地進入高等教育院校或職業訓練計劃。華美福利會英語進階計劃有數位畢業生現已讀完二年制邦克丘大學的學習，正在繼續進修四年制大學，幾年來還先後有十六位畢業生獲得一千元獎學金。請聽學生們對此課程的評論：「我的老師不僅教我們英文，還督促我們不斷進步以進入大學。」「這課程對我十分有用，我覺得自己的英語有所提高。」「我已能閱讀英文書及報紙，當我想寫作時也能表達自己的意思。我學到很多美國文化及歷史知識。」

現華美福利會英語進階課程開始招募五月十二日班新生。有興趣者可前往波士頓泰勒街九十號參加考試，考試日期是四月六日、二十七日、二十八、二十九日上午九時至十一時三十分。

葉秀聰鋼琴學校舉辦
籌募獎學基金演奏會

十一日星期六下午四時舉辦第五屆籌募獎學基金演奏會。主角是該校的十位學生（另有二位嘉賓），最年輕的只有八歲。而指揮及伴奏的管弦樂團倒全是專業人士。

據該校總監葉秀聰稱，她舉辦這種音樂會的目的，是要讓一群有音樂潛質的學生，不論資歷，都有機會嘗試與管弦樂團合奏的機會。一般而言，只有獲獎的精英，才會有機會踏上舞台與一隊管弦樂團合奏。葉秀聰認為，能夠提供一個這樣的機會，給一些雖然未獲獎，但有音樂潛質的學生，體驗一下在台上與管弦樂團合奏的機會，實在是難能可貴，讓他們有畢生難忘的經驗。

十位演出學生，都經過學校的選拔賽甄選出來。最短的只學了二年，便能參加演奏。演奏會表演作品包括：貝多芬、巴哈、海頓、莫扎特等十二首名曲。該演奏會另一目的是為該校學生籌募獎學金。演奏會將在四月十一日星期六下午四時至六時在派恩馬諾學院音樂廳舉行（Pine Manor College, Elsworth Hall Theatre, 400 Heath Street, Chestnut Hill, MA 02167）。門票成人十元、學生五元，購票查詢可電 617-542-9129 葉秀聰鋼琴學校。

國際頻道收視宣傳

美國國際頻道正為提高收視率與波士頓、休斯頓、洛杉磯的地方有線電視公司合作開展宣傳活動。地方有線電視公司向訂戶提供優惠安裝費，國際頻道並向訂戶提供二十元優惠券，可用於支付首月有線電視帳單。此宣傳促銷活動將於四月十七日截止。感興趣者可電免費電話：1-800-803-4685。

國際頻道是基本有線電視頻道，提供世界各地二十多種電、歐、中、東語言的新聞、文體、音樂、影視等節目。其中文節目時間表如下：

美國國際頻道中文節目表

（時間為東部時間）

亞洲商業新聞（英文）
星期一至星期五上午十時三十分至十一時三十分、下午六時至六時三十分重播

台灣新聞（國語）
星期一至星期五上午十一時三十分至十二時、香港有線新聞（粵語）
星期一至星期五晚九時三十分至十時

世界報道（國語）
星期一至星期五晚十一時至十一時三十分

茶餘飯後（國語）
星期一至星期二、星期三上午十一時至十一時三十分

國語連續劇（國語）
星期四上午十一時至十一時三十分

美食新樂園（國語）
星期五上午十一時至十一時三十分

粵語連續劇（粵語）
星期一至星期五晚九時至九時三十分

中央電視台國語連續劇（國語）
星期一至星期五晚十時至十一時

中文 Fun 音樂排行榜（國語）
星期五凌晨二時至三時

中央電視台體育節目（國語）
星期六上午十一時至十二時

三國演義（國語加英文字幕）
星期六中午十二時至一時

香港粵語電影院（粵語）
星期六晚七時至九時

交響樂堂開放日

波士頓交響樂堂於四月五日舉行本年度開放日，當日從中午至下午五時免費開放並有著名指揮小澤征爾等領導交響樂團為觀眾演奏名曲，還有許多供全家娛樂的活動。詳情可電：617-638-9390。



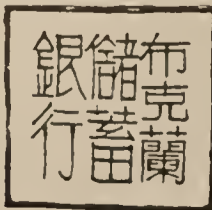
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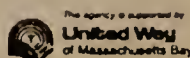
申請截止日期：1998 年 4 月 9 日

抽籤日期：1998 年 5 月 1 日（申請 3 Herbert Street 者）

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國際報導／香港有線電視新聞：香港衛星傳送，**International Channel** 攝影棚製作的粵語新聞；

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Rock Island, IL 61204-2259

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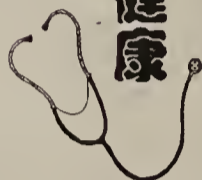
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下期《舢舨》將於一九九八年四月十七日出版, 需翻譯植字的廣告及社區活動欄消息請於四月十日前交本報處理, 多謝合作。
又本刊歡迎各界投稿、來信、及提供有關亞裔社區的消息。

出版預告

醫療健康



花粉熱

曾素輝醫生

花粉熱介紹

春天來臨, 這個美麗的季節卻也是許多花粉熱患者難過之時。花粉熱是過敏症之一。過敏症是人類對一些外物過敏的反應, 大多數患者對花粉過敏, 有些患者亦會對其他植物(如毛髮、灰塵等)過敏。最近研究發現花粉熱與遺傳有關, 患者多對花粉過敏。花粉熱在開花時期內, 對被風吹散到空氣中的花粉, 或對都市環境內的污穢物所發生的過敏反應。花粉熱最大的特性是它的季節性。每年花開四處漂浮, 敏感的人在這些季節內很容易發生反應。花粉熱的起因還是一個謎。花粉熱是不會傳染的。

人體對花粉熱的反應在人的鼻孔裏, 有些黏膜組織能產生一些對某種外物有反應的抗體。當外物(如花粉)進入鼻孔時, 這些組織就大量製造抗體以包圍及分解吸入的花粉。敏感者身體內分泌液增加, 同時鼻子受到刺激, 形成花粉熱。其他症狀便隨之而起, 形成花粉熱。長期打噴嚏是普通的病徵。鼻

塞、眼、耳、鼻、喉、喉部疲倦及起紅絲或程度而定。有些病情甚至發展到哮喘、鼻炎。花粉熱的治療

清明節掃墓須知

四月五日是清明節, 中華民族祭墓祖先的傳統節日, 許多華人已準備在這個週末為葬在美國的先人上墳掃墓。波士頓森林丘公墓(Rest Hills Cemetery)已接到許多詢問電話, 因此特通知亞裔社區有關清明節掃墓須知。公墓負責人表示: 首先, 允許掃墓者在墳旁立碑, 焚燒祭物, 但需自帶掃墓器在內焚燒。第二, 在祭祠完畢後, 掃墓者必須自帶掃墓器在墳旁立碑。第三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第二十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第三十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第四十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第五十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第六十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第七十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第八十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十一, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十二, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十三, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十四, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十五, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十六, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十七, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十八, 墳前上供, 但需自帶掃墓器在墳旁立碑。第九十九, 墳前上供, 但需自帶掃墓器在墳旁立碑。第一百, 墳前上供, 但需自帶掃墓器在墳旁立碑。

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特惠舢舨讀者·第一次面談免費

南京大屠殺

George F. Will 文

馬文光譯

目前一個正義的行動正在美國進行。這是一個揭露發生在很久以前、在一個遙遠的地方的醜惡事件的行動。新聞界對這一活動的發起者給予了很高的評價。

日本軍隊在二戰中對南京這一個一百萬人口的城市進行的血腥大屠殺也許是這一個充滿恐怖的世界中最令人震驚的事件。但是在張艾麗(Tina Chang)把揭露這一事件作為她的努力的目標之前，它被世人大大地遺忘了。

張艾麗的書《南京屠城：一個被遺忘的二戰大屠殺》正在喚起人們的記憶。這本被重印了十五次的書已經進入了最暢銷書之列。就這本書的主題，人們在哈佛、耶魯和普林斯頓等許多地方召開了討論會。這本書也幫助了那些有正義感的日本人民到他們政府掩蓋一九三七年十二月到一九三八年一月間日本軍國主義罪行的行為進行爭論。

在那次大屠殺中，日本軍隊殺害了已放下武器的幾萬名中國軍人和總數肯定超過三十萬的手無寸鐵的平民（在廣島和長崎被原子彈殺死的人共計二十一萬人；在一九三九年至一九四五年的一戰中，英法兩國共死亡十六萬九千人）。南京大屠殺在國際目擊者面前公開地持續了七個星期，是一場極其殘酷的殺人遊戲。

中國人被用來作刺刀訓練和砍頭比賽。有的中國人被活活地燒死，有的被釘子釘在舌頭上吊起來，有的被斷肢、有的被放在冰水中活活淹死。有的被活活埋到腰部然後讓德國牧羊犬去撕咬他們。有的被活埋到頭部然後讓馬蹄踏過或讓坦克碾過。另外日本兵還輪奸中國婦女，有些甚至還是年幼的孩子。她們中有一些人被綁在床上和柱子上許多天。這些慘無人道的日本兵還強迫中國人強奸中國婦女，強迫父親強奸女兒，兒子強奸母親。

一九九六年，張艾麗的研究激起了人們的新的對南京大屠殺的興趣。她找到了約翰·萊伯(John Rabe)——中國的奧斯坎·辛德勒(Oskar Schindler)的後代和他的日記。萊伯一九五零年去世。一九零八至一九三八年他作為一個德國商人生活在中國。他是一個納粹黨人和當地納粹活動的領導人。在那充滿血腥與屠殺的時候，對他自己來說也是處在很大的危險之中，然而他卻組織安全區拯救幾千名中國人活下來。當時他是少數

能這樣作的幾個外國人之一。張艾麗今年二十九歲，現在和她丈夫一起生活在加利福尼亞的硅谷。她在伊利諾斯州的Urbana長大並且畢業於伊利諾斯大學。她的父親是那個大學的教授，她的母親是一位微生物學家。她的雙親都出生在中國，尤一月的南京附近的一個地方。是她的父母首先激起了她對歷史學家忽視的南京遇難者的興趣。

冷戰時期的政治形勢是構成這種忽視的原因。中國和美國都過分重視日本人態度，以致於很少有人去鼓勵幸存者說話並建立一個歷史檔案。日本則掩蓋他們的戰爭罪行。確實欲抱琵琶半遮面是這個國家的傳統。一九四五年八月，日本皇帝把宣布投降歸於廣島和長崎的原子彈爆炸對日本的利益造成了不必要的傷害。但是日本的部分政客做出了比阻礙人們對南京大屠殺作正面的瞭解的言不盡意的文化解釋更陰險的事。

日本部分老資格的政治學家和政府官員已經把大屠殺說成是一個「謊言」、「編造的故事」和「只是戰爭的一部分」。儘管日本軍隊在攻陷南京時只遇到中國軍隊的輕微的抵抗，但日本的教育部長在重寫的一本教科書中說：「在南京的戰鬥是極其嚴酷的。攻陷南京以後，據說日本軍隊打死打傷了一些中國軍人和平民，因而引起了國際上的批評。」日本發行的影片《末代皇帝》竟然刪去了南京大屠殺的情節。

幸運的是，有關二戰對亞洲，特別是對中國的傷害的未揭露的歷史激起了世界各地華裔社區的新的興趣。張艾麗的書一出版就在華裔人口比較多的舊金山、洛杉磯，當然也在休士頓、華盛頓、溫哥華和多倫多等城市出現了很好的銷售勢頭，並且達到了前所未有的銷量，同時在讀者、評論家和銷售商之間出現了相互促進的宣傳活動。

被推遲的審判並不等於被否定的審判。而且被推遲的審判在經歷了一個歷史時期以後更具有啟發性。並且更能夠給人類留下真實的印象。納粹奧斯維辛(Auschwitz)集中營的幸存者諾貝爾獎獲得者艾利·威塞爾(Elie Wiesel)說：「忘掉一次大屠殺就意味着再屠殺一次。」因為張艾麗的書，第二次南京大屠殺正在結束。

(George F. Will 文)
個報刊專欄作家

國民黨分部聯合紀念會

波士頓國民黨分部於三月二十九日中午假本部禮堂舉行聯合紀念大會，紀念黃花崗七十二烈士殉難、國父孫中山三月十二日逝世、前總統蔣公介石四月五日逝世。臺北經文處鄭天授處長、郭秋義文化組長、僑教中心黃海龍主任等出席並講話，到會黨員及眷屬八十餘人。會後即往帝苑酒樓舉行內部春宴。

文復會委員會會議

波城文復會委員會於三月二十八日在僑教中心召開本年首次委員會，商討今年工作。圖為會後委員們與鄭天授處長及黃海龍主任合影。



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來自中國大陸的舞蹈家褚玲在昆士新設中國舞蹈班，有少兒舞蹈班和成人健美班，分別於每周六上午十時，將於四月四日開課，地點在昆士奧爾街三九二號新舞星中心（原新藝舞蹈中心）。詳情與報名可電：(617) 661-6632。

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考拉丁記

林釗

平均每分鐘要看懂兩道題並考慮八個單詞。而難點在於應選出的單詞竟幾乎沒有一個常用詞，供選答的單詞半數也很生僻。至於後者，也有四十道題，要求三十五分鐘內做完。難點在於，先要讀完九篇涵蓋社會科學和自然科學的短文，即均在四分鐘內讀完和理解一篇短文，然後據此回答四至五道模稜兩可的問題，每道題都有四個選擇答句的，總共是一百六十個句子。更大的難度還在於這些短文的題材可謂包羅萬象，對五年級小學生來說實在不簡單。試看一個練習中九篇短文的題材：航空港飛機升降的控制；血液循環的機制；美國高等法院任務的爭議；奧勒岡古道探險；古代埃及和赫梯斯人戰爭勝敗之謎；熱電偶的功能；美國殖民地時期的新聞自由；高等動物身體的各系統。這些問題牽涉的知識面極廣，有的單詞也相當冷僻。

針對這種情況，最重要的是要盡快涉獵更廣泛的知識領域和研究答題的技巧，把LSAT中的全部語法和句型都捨棄，集中精力盡量提高詞匯能力和綜合理解能力，我盡量利用家中的百科全書，為婷婷選編閱讀資料，共達二十篇。她經過近兩個月的「奮戰」，感到詞匯量和知識範圍擴大了，閱讀技巧更有較大提高。

婷婷在緊張「備戰」之際，還堅持每天彈鋼琴，以二十天時間準備好全麻州年度鋼琴比賽冠軍的演奏節目；和烏斯特理工學院樂團表演奏鋼琴協奏曲，演出很成功，把演奏會推向高潮，她和樂團的表演還出了錄音帶公開出售。

「養兵千日，用在一朝」。去年十一月十六日，婷婷滿懷信心地步入拉丁學校考場。她神態自然，從容不迫，按要求在一個三十分鐘內比較順利地做完全部一百三十道題，自我感覺良好。那考卷的模式與LSAT練習的完全一樣，內容雖都是新面孔，卻又似曾相識。那九篇短文的題材是：原始人的遺址、黑奴的悲慘生活、甜甜圈的起源、天文學家女兒的神奇經歷、被訛傳的象與老鼠間的傳說、印地安人的傳統治病方法……

婷婷終於如願以償考入拉丁了。但這次考試滿分應是三十八分，而她的差距竟達二百三十八分，其中數學的差距為九十分，最不應該的還將有永無止境的挑戰。

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個名字。」如此認真對待中文譯名並選出一個頗有中華風格的鎮名，在美國各地華人社區中恐怕很少見。

到今年四月八日就任職成都鎮務委員整一年的林耀鴻先生在奔忙於幾項工作的同時，也不忘要為宣揚中華文化做些事情，作為五名子女的父親，他深有感動地說：「我自己的孩子就是通過學習中華舞蹈、音樂、中文等來瞭解我們民族的根本的，現在更多的家長願意讓子女接受中華文化藝術教育，為他們創造條件是我們應盡的責任，也是在向主流社會擴大我們華裔影響。」

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訪龍都首位亞裔鎮務委員林耀鴻

朱偉憶

專人訪

在去年四月麻州龍都鎮(Randolph)的選舉中，亞裔林耀鴻(Daniel Lam)當選為該鎮二百四十年歷史中第一位非白人鎮委會成員(Selectman)，在少數族裔參政的艱難路途上踏出了成功的一步。而林耀鴻先生說：成功之母是失敗，我可不是輕易一舉奪魁，而是在當選之前有過數次失敗的經歷並為再獲勝利而下了多年功夫。談起他的參政經歷，林耀鴻回憶道：「一九九零年，我辭去了麻州難民移民辦公室主任的職務，全力準備競選諾佛郡(Norfolk)第六選區的州眾議員，該選區包括龍都與廣東(Canton)兩個鎮，然而我並沒有成功。但是我沒放棄努力，數年後獲成功。歸功於我和支持者們的持之以恆。」

Selectman一詞直譯是「推選人士」，即民衆推選出的代理人，但許多華人尤其是不瞭解美國歷史政治的新移民恐怕很難從字面上瞭解此職務的確切含義。林耀鴻先生解釋說：這個職務的產生與美國歷史有關，在美國建國之前，紐英倫地區是最早的歐洲移民聚居地，當時尚無正式官方政府領導，但人們又不能群龍無首，便由大家推選一組信得過的代表們作為每個社區的領袖來執行管理事務，這些人就是Selectman。美國建國之後，這種制度仍在紐英倫地區保留下來，而美國實行聯邦、州、市鎮三級管理，而市鎮本是平行的，但區別就在於市政府有市長一人當家，而鄉鎮不設鎮長卻由三至五人的鎮委員(Board of

林耀鴻在諾佛郡檢察署昆士辦公室



Selectman)集體領導，因此Selectman的實際職能可以說是鎮長團體的一部分，譯成中文叫「行政委員」或「鎮務委員」可能更恰當。至於鎮與市是根據什麼來劃分，林耀鴻說其中毫無規律，並不是人口多的鎮就可以成為市，例如麻州最大的市是波士頓，約有六十萬人口，而查爾西(Chelsea)也是個市，卻只有二萬人口；龍都有三萬多人口卻仍然保持為鎮。從鎮到市的政體改變要取決於當地人民的意願，這也是美國民主制度的體現。一般來說，集體領導的鎮委會制是較原始卻更民主而廉政的結構，幾個委員可以互補短長又不會形成大權獨攬，但也有可能相互推委或需花更多時間協商才能做出決定，因此在許多美國建國後才立出的地區都不採用此種工作效率不夠高的形式了。但在歷史較久且傳統保守的紐英倫地區，這種鎮務體制卻廣泛存在，而且許多鄉鎮的人民仍希望保持這種體制，因此不想讓鎮改設為市。通常，有重大發展的地區設為市有市長一職導決定，工作效率比較高；而較清靜的居住區的民衆則更偏愛鎮務制。像查爾西市本不是個經濟發展很快的地區，幾年前還因幾任市長貪污不廉潔而導致經濟破產。林耀鴻由此指出：其實沒有哪一種制度可以說是十全十美的，關鍵在於人民是否能推選出能真正為大眾謀利益的領導者。

身為鎮務委員，隨時要傾聽民衆的反映，可以說是每天二十四小時都在崗的工作。林耀鴻說：「剛當選時就有長輩向我祝賀當了父母官，並打聽這份工有多少薪水，我告訴他每年三千五百元，合每天九元五角八分。老人大大驚道：『那你幹嘛要去爭這份工呢？又沒得錢賺。』其實給鎮務委員的這點錢只算作應酬費補貼而已，因此這些委員雖有職權，卻基本上是義務服務。」這也是鎮委會制與市政府制不同之處，而鎮務委員們管的事卻與市長相當，小到家長里短，大到全鎮的生意牌照、公共安全，如警察、消防、交通等部門。然而學校系統卻不歸鎮府部門管，林耀鴻說明道，這也是美國建國之初就立下的規矩，認為教育不應受政治影響，因此各地學校自成獨立系統。鎮務委員雖然繁忙，林耀鴻卻還有其他繁雜職業，自一九九二年起，他就擔任麻州諾佛郡(Norfolk County)檢察官辦公室的特別助理，自去年起又專門負責青少年輕罪犯

的心理輔導計劃，每周上班三十小時。諾佛郡包容了一市(昆士)二十七鎮，檢察官辦公室有五個分部分，他經常穿梭在各辦公室分部分和各地方法院之間。另外，他還在麻州大學波士頓分校為亞裔研究教授授兩門課：美國的亞裔、美國的東南亞裔。還有一項他自己開辦的項目是設於昆士市的亞裔家庭婚姻輔導計劃，記得數年前我首次採訪林先生時，他介紹的就是該計劃為婚姻狀況異變的亞裔家庭提供的福音。

林耀鴻先生似乎有著用不盡的精力與能量，具有多方面的知識和實幹能力，這與他一生的經歷和所受的教養有關。他是生長在東埔塞的華人，後來去香港上大學，一九七零年曾來美上學一年然後回了金邊，一九七三年再次來美國深造，兩年後東埔塞政局變遷，他作為被美國接受的第一批東埔塞難民留了下來。他不像一些人有了居美身份便只想就緒謀生，卻仍然一直追求更高的教育，先後在美國好幾家高等院校深造，而且還幾次轉學專業領域，從神學到國際關係再到心理學，他笑稱自己擁有五個學位，兩個學士、兩個碩士，最後在田納西州的高原大學獲得心理學博士學位。雖然至今仍是虔誠的基督徒，林耀鴻的志向卻從最初的向往神學逐步轉為為社會做實際服務的領域。為青少年和家庭做心理輔導是他最樂於做的事，而為亞裔爭取在美國主流社會中的地位則被他認為是義不容辭的責任，正是這種責任感促使他開始向政治挺進的艱苦奮鬥。

在美國，生長於此的亞裔當選市鎮首長的都不多，更別說像林耀鴻這樣成年之後才來的移民了。雖然一還來麻州就定居龍都鎮，至今已有一十八年，林耀鴻在當地仍是個「新人」。而本地人民能接受這樣一位亞裔來做他們的父母官嗎？林耀鴻談到在數年政治競選中獲得的體會時說：「首要的問題是要搞清亞裔從政的阻力所在，許多亞裔抱怨主流社會歧視我們，這反而成為我們放棄抗爭的借口。其實，最大的阻力並非來自社會，卻是出自我們自己的內心，亞裔們有的厭惡政治，有的只注重就業發財，在從政路途上一遇挫折就打退堂鼓。如果那些還在為生存搏鬥的新移民們還無精力顧及政治尚有情有可原，那麼許多立足已穩有著不錯職業與收入的高教育水平的專業人士和成功的企業家們又有多少願投身政壇呢？」他並舉例說，愛爾蘭裔剛移民美國時不被接收的程度與華裔沒什麼兩樣，但為什麼人家可以逐漸成為一股能影響國家的強大政治勢力，而華人來美的歷史也有兩百年了，至今還是在邊緣的一群，這很值得我們反省。他認為華人首先要丟掉「過客」心態，把這個國家當作自己的家，才能有志向深入這裡的主流，他認為海峽兩岸常把一些海外華人稱為「旅美華人」等，這個稱呼很不恰當，我們不是「旅美華人」而是「華裔美人」。林耀鴻還清楚地記得，在他獲得居美身份五年之後可以申請入籍了，那天一大早就到當時所在的威斯康星州的地方移民局排隊，移民官見到他的申請表說：「哇，你今天剛滿五年，真是一分鐘都等不及呀。」林耀鴻表示他當時確實迫不及待成為美國公民，才有選舉權、參政權，才有資格把這塊國土當作自己的家，才能平起平坐地與主流社會爭一短長，這些年來他正是一步步地實現這些理想。

林耀鴻先生認為，克服內心「避退三舍」的心理阻力，是華人敢於參政的第一步，接著而來的障礙是亞裔們怕失敗丟面子的心理和東方傳統意識的影響。他參政經歷中另一條重要體會是，美國的政治體制與中國不同，中國受幾千年封建帝王制的影響，不少人以為自己初來乍到無家族勢力，與政府官員毫無關係，美國人怎會相信我們選我們？然而美國人卻並無這種世襲制或關係網的概念，美國這種體制和選舉方式有效，人民相信這種體制和選舉方式有效，就會執行，至於被推選出的每個人當然不可能十全十美，但是正當選出的就會受這種法治體制制約，必須為民服務才行。美國的這種法治體制相對約束了個人作用，不會因一個昏君而毀了國家，這與多數亞洲國家源於封建君主制的人治體制有著根本的差異。因此美國人民也不會去考慮候選人的祖宗三代，而只需看其本人表現。林耀鴻表示，一九九零年自己競選本區的州眾議員時缺少經驗，犯過不少錯誤，沒有成功，但票數卻很接近，況且對手出身當地名門，而且他發現自己以無名小卒對抗名門後裔落選的原因並不是因為自己是個少數族裔，卻是因為選民們對自己是個少數族裔的貢獻仍有懷疑。例如人們會問：「你在波士頓工作，到波士頓的教會做禮拜，在波士頓的中國城和亞裔社區乃至全州全國性活動中都是活躍分子，可為什麼本區的人民做了些什麼實際貢獻呢？」面對選民們提出的問題，我會的許多人也並不一定是戴著有色眼鏡看我們亞裔，而且美國人民是很有些民主素質的，但他們又很注重實際利益，如果一個想成為他們的代表

的人不花上若干年時間來證明自己能為他們做出有益的貢獻，怎麼能讓人信任你、選舉你呢？從那以後，我決定從自己的住區做起，把社會活動的重點轉到了龍都鎮。這幾年，大波士頓的一些華人說我從社區活動中「失蹤」了，其實我是轉移了陣地。

林耀鴻這些年來參加了龍都鎮若干社團的活動，像防止地方暴力的「社區安全計劃」、鼓勵各種族族裔聯合交往的「龍都和平委員會」，他都是活躍分子；他在當地民主黨已當了十幾年會員，也是近幾年才成為活躍的骨幹。在與當地主流社會共同工作的過程中，他被更多的人所認識和瞭解。他認為重要的是要有願意參與當地活動的志向，而許多亞裔偏重於參與本族裔的社區活動，大老遠跑到中國城或其他市鎮參加亞裔社團，雖然也是好事，但與此同時卻不可放一個市鎮定居下來，就要把這里當作故鄉。像昆士、摩頓等亞裔人數多於龍都的地區，也有一些活躍的社區組織，但迄今還沒有願意挺身而出來競選的個人，他也指出如果說這些市鎮的亞裔人口還是九十年代才發展起來的，那麼牛頓、布魯克蘭等地的亞裔人口也很多而且居住歷史更長久，教育與收入水平還相對較高，為什麼也少有人出來從政呢？從另一個角度講，即便我們華裔不是人人都需要和適合建立政，卻都應該與自己的鄰居與社區建立很好的關係，比如說他每到星期六送孩子去踢足球，不僅孩子連家長也成了球隊的一員，認識了許多其他家長和球迷，大家互幫互助。他說華人們往往不注意這些小的方面，但這卻對我們融入主流社會極其有用。

林耀鴻分析說：主流社會對華裔美人的瞭解認識不夠，因此難免對我們懷有恐懼感，這並不是怕我們爭奪權利搶奪職業，而是怕無意間得罪我們，這種敬而遠之的恐懼長期下來就變成一種隔離。要讓主流社會瞭解我們，不僅要向他宣傳主流社會的民族文化，更要從日常小事做起與主流社會及各族裔民衆建立彼此瞭解的良好關係。林耀鴻說：「當我與本地許多美國人熟悉後，他們說，以前聽人說你如何如何，現在覺得並非如此，你們華人也不像我們想象的那樣。這樣用不著宣傳說教，美國人自然地從我們每個普通人身上瞭解了我們的族裔，才會信任我們。」

林耀鴻一九九六年競選龍都鎮務委員又沒成功，但他並不氣餒再次出擊。在一九九七年的選舉中，有五名候選人競爭兩個席位，其中兩位競選連任者一個已身在此位四十三年，另一個是位女士，還有一位候選人是本地民主黨主席，另一人則是本地出生的現任校委會成員，競選結果，林耀鴻在五人中獲得二千六百一十二票的最高票而當選。龍都鎮有三萬一千人口，其中有約百分之八非裔和百分之六亞裔，是個多元化的社區。林耀鴻表示自己的競選綱領是為全社區服務，而不是只代表亞裔利益，這樣才能獲得主流社會的擁護，「但由於有這個黃皮膚的人坐在這個位置上，所有的人都一樣認識到在這個社區中還有許多和我一樣的人存在，並會考慮他們的所需。」他的上任也使許多以往沉默寡言的亞裔敢於反映自己的呼聲了。前不久，有線電視媒體一號公司(Media One)調整了所有頻道，還刪減了國際頻道的節目，許多原來為了看國際頻道國粵語節目才訂有線電視的華人大為不滿，林耀鴻接到約二十位不大會講英文的華人抗議此事的電話，他將民衆的意見轉告給有線電視公司，使其不得不改變主意恢復了國際頻道節目。他說後來遇到那位曾詢問他鎮務委員薪水多少的長輩時，便告訴老人家，「不管有否錢可賺，能告訴我們民衆爭回有線電視國際頻道節目就是我的上任一年中最快樂的事。」

林耀鴻說：「我為競選從政確實下了七、八年的功夫，有人會問是否值得，我覺得這是一種長線投資，是為我們的後代打基礎，哪怕我們這一代在有生之年沒有成功都是值得的，因為我們靠自己的努力和爭取，向全社會展示了我們的存在。」

他還感到亞裔不要說自己競選連參加選舉投票的人數都比注册選民少得多，因此需要有人做楷模，也需要全社區的教育和影響。作為已步入政治家仕途的亞裔，林耀鴻卻並非為拉主流社會選票就不顧自己族裔利益之人。實際上他仍在為亞裔社區做許多草根性工作，除上述爭取國際頻道等維護權益服務外，他還與一些華人共同創建了龍都美華社區聯誼會，這是本地亞裔互相聯絡交流的社區中心，他並任主席，這個才成立一年多的非盈利機構租下龍都舊鎮府大樓內的兩間屋作活動場地，已成為當地亞裔的聚集地，活動有聲有色，並出版一份簡報。立足於本鎮亞裔社區的貢獻也使林耀鴻提高了在主流社會與華人群眾中的威信。他並從龍都鎮名的來歷談到亞裔們認真對待本地事務的重要性。他說Randolph這個地名以前在中文媒體中怎麼翻譯的都有，有稱「隆多」，還有叫「蘭道夫」，聽起來像「爛豆腐」，「我們一些華裔認為名稱看起來不是大事，卻對地區形象有長遠影響，有個正式的中譯名也使華裔們對這個地區有更深的印像，又可引起主流社會對我們華裔的重視，我們開展向全體華裔徵求鎮名的活動，並收到八十多份投稿，最後經大家投票選中「龍都」這

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肯定法案實行三十年後，種族多元化有進一步發展，是否法案就可功成身退？

上千申請人中只有十位亞裔，而其中只有五分之四達到高分標準，那麼該不該全錄取他們就是個問題。何況在這上千申請者中保證會有百名白人達到分數標準。

他說：「很難既制定嚴格標準又仍讓大家都滿意。在上述情況下，我們是否應該用肯定法案作為標準來錄取一些不如白人學生的少數族裔學生呢？我想這才是肯定法案的最終目的，原因就是懸殊在此。」

「肯定法案並沒用於我們這代，但以前對我們卻有影響，例如我母親就從肯定法案受益。我的雙親都在中西部上學，由於他們是亞裔才能被伊州一所名校錄取。」

他繼續表示，「肯定法案仍是闡述民權運動不分種族、信仰或膚色人人平等的理念最簡明直接的方式。人們如何接觸社會？如何保證美國人接受此文化？只有成為「色盲」。

「他認為需花上幾代人的時間達到這種「色盲」社會，即不再以膚色取人種。」

「我聽說六十年一輪迴，民權運動發生在六十年代，迄今已三十載過去了。我想還得再過二、三十年才能驗定出這種社會試驗的最終成效。」

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Thomas M. Menino, Mayor
Volume V, Issue 1

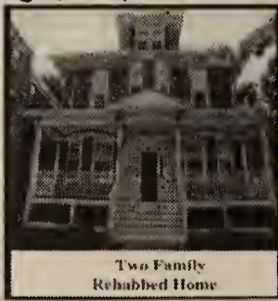
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有關肯定法案與種族多元化的討論 之一

黃結魚文

朱偉憶譯

封面故事

肯定法案(Affirmative Action)是美國的一項保護在決定雇用、升職、公共和私人學等方面不受種族和性別影響的平等機會措施。它產生於六十年代民權運動時期，當時主要是為了企圖改善往日錯誤歷史的非裔的利益。而結果其他少數族裔也由肯定法案政策而獲益，它開創了婦女與少數民族平等機會的先河。

然而，在肯定法案大傘之下衍生的計劃逐漸擴展到合格應征者群體，不然這些人很可能得不到錄用或平等待遇。

然而，三十年過去，肯定法案的作用已今非昔比。有些人感到肯定法案是以一種「種族」和「多元」為基調的有偏向少數族裔傾向的不公平政策。近幾年，就有一些官司涉及及「反向歧視」及「優惠對待」，並已影響到司法系統。去年有一樁訴訟案是由波士頓的高中學生薩拉·威斯曼控告波士頓學校委員會，向波士頓拉丁學校的決定提出挑戰，因該校沒有錄取她卻招收了十名考試成績低於她的少數族裔學生。

本文將對肯定法案作一近觀，以考證它在如今的政治文化氣候下是否仍然有效，並探索憲法的某些灰色區域，最後將討論肯定法案是否對亞裔社區有影響。

有四位年齡、社會經濟與族裔背景不同的亞裔(二男二女)在本文中談到他們對此問題的看法，以他們的親身經歷與近期的有關案例來評說肯定法案之利弊。儘管他們各持己見，但四位受訪者中有三位認為：雖然肯定法案有其缺陷，它卻至今仍是保障運動理念之最簡單直接的表述，以保障這個國家中有資格的女性和少數族裔擁有獲得成功的平等機會。

兩位男性受訪者都是麻省理工學院人員。Roy Kaminura三十一歲，在該校獲博士學位，現繼續在其化工係做研究；而Dave Coda二十八歲，是MIT的博士候選人，正在準備完成論文。二人都在加州的同一學校讀完大學本科。

Kaminura是生在舊金山的第二代亞裔，而Coda則是生長在夏威夷的第二代亞裔並在愛荷華度過青年時代。

Kaminura在奧克蘭市長大，那里有相當數量的非裔人口。他上的公立學校也有許多亞裔移民學生，他很快與他們打成一片。Coda則在夏威夷讀私立學校，那里亞裔為主，與白人少數裔形成種族多元化。

從文化角度講，他們倆都傾向於「熔煉爐」理論而不贊賞「沙拉盤」之說，他們解釋道，「熔煉爐」概念匯聚了共同的經歷，而「沙拉盤」則只是宣傳性理念，企圖清算某些過分強調個人主義的美國文化精神。

時過境遷，法案不再有效

Kaminura的父親五十年代初來美國，因此並未真正受到多數日本裔經歷的遭遇，如關集中營等。他來美國是因當時日本經濟狀況不太好，而他是家中次子，因此他認為到美國大概會有更佳機會。

Kaminura說，他父親曾為公共汽車公司工作，並在工作場所遭受歧視，那里的領班都是白人，專派他幹活，例如檢修汽車。而可用「不滿意環境」術語來描述的這種工作場所的歧視一直延續到民權運動之後的七十年代。

肯定法案似乎並未對我產生影響。他補充說：「我並未對我產生直接影響，但我注意到一些白人同學對某些班級成員不滿。」因為這些白人同學瞭解他們的學業成績，便認為要為了執行肯定法案，某些少數族裔學生就不會被加大伯克萊分校錄取。

「這是指從學術和智力角度講，他們不應被錄取。他說，他的白人同學從上高中時就瞭解其人，因此抱怨說，「我學習比他努力，卻終止於同等水平。這不公平，不合理。」

他補充說：「我並非從這種立場出發來看肯定法案，但在一些事例中它確實傷害人，而且如果有些人從知識上尚達不到應有程度，卻可以偷工減料，因為他們知道自己可以從系統的漏洞中蒙混過關。」

但假如他們具備知識卻沒獲得平等機會呢？

他說，他的疑問是「平等機會」的定義應如何。「如果你的學業很棒，那麼意味著你會被錄取。」他爭辯說。

如果你知道自己被歧視，是否會用肯定法案來維護你的利益？比如說，假如你獲得好成績卻被排擠在一個所有聲望的學校之外，你會否上訴？

對此問題他表示，如果他遇到這種情況，他很可能採取某種法律行動，但他卻不會完全採用肯定法案。他可能做的是要求解釋這種差別，為什麼兩名同樣合格的候選人中挑選其一，學校的錄選評判標準是什麼？

你如何看待面試作為錄取政策的一部分？因為通常亞裔的面試技能不如白人。

他說，伯克萊大學實際上並不面試，不像哈佛或耶魯那樣將這作為挑選過程的一部分。

那麼假如你想上哈佛或耶魯呢？

那就會有點麻煩，因為有文化差異，例如哈佛會挑選某種個性的人，而他認為所謂個性可能是指「白種盎格魯，薩克遜」。

也有可能一名亞裔會具有哈佛所期待的個性並被接受，但他表示卻不會輪到自己。「是否哈佛大學因為個性而不錄取我不公平？」他提出問題。「我很難說。我是否想成為哈佛式的人？果真如此的話，我可能不會快活。但假如哈佛因為我不是那種人而拒絕我，我會捫心自問：我是否願與那種所謂個性打交道。」

他認為應按成績來錄取每個人，但他並不覺得這其中有歧視。「不過我並不能下肯定結論，假如你能創造一種系統把人們的姓名都變成數字，從而完全消除了可以辨認他們的種族或性別的特徵，你才能純粹地按成績錄取。」

是否成績應是唯一衡量標準？

是否應考慮為社區服務或其他課外活動做義工的時間以表示候選人樂於奉獻？

他解釋說：「這是我認為的灰色地帶，因為對檢閱課外活動並無標準。但個人對社區的服務確實是被考慮的。問題是考慮了多麼？」他認為對極端例子來說諸如成績非常好的學生就用不著這些，而課外活動表現更適用於那些學業成績一般卻有某些貢獻的個人。

他表示當肯定法案首次誕生之時是有其目的的：那時沒有很多亞裔、西語裔或黑人能上好學校。而現在肯定法案的目的卻不很明確了，因為許多種族群體都有獲得更好教育的機會。所以肯定法案賴以基礎的某些種族沒機會進學校之類的事實如今已經不復存在。他說：「許多族裔群體都有進好學校的機會，那麼還需要肯定法案嗎？我的回答是「不」，你不再需要它了。」

他說如今你放眼望去，到處都能見到種族多元化場面，而白人們反而被「自己再努力也不如有色人種享有某些優惠」的觀念所困擾，這同樣也屬於種族歧視。「我理解白種人的想法，實行平等適用於所有有色人種卻不適用於白人，這怎麼行呢？」

他表示這在二十年前不成問題，關鍵在於佔統治地位群體的觀點，如果大局勢不公平，應該與其鬥爭改變歷史，但目前的總體局勢在這方面已經是公平的了。

文化雖變，取消法案尚早

生長在夏威夷亞裔為主流環境中的Coda表示，他理解「這是肯定法案當初的基本出發點」。例如，我們大學里的班級各族學生比例全按人口成份，從人口中有百分之六亞裔、百分之五西語裔、百分之三非裔的社會上錄選學生，則各族裔比例不能少於上述百分比。他舉具體例子說，如果一名亞裔學生SAT成績八十分，學業成績優秀，應被錄取，但如果有一十五名白人考生都達同等水平，按百分比卻只有八十四個位置給白人，那麼就有一名優秀的白人學生失去資格，而有可能另一名成績差的亞裔學生得以被錄取，因為該校所招的亞裔學生人數不夠，又必須滿足法律規定的配額。

Coda說：「關鍵問題是要追隨哪一條：應挑選成績優秀者呢？還是按照人口限制統計數據？何去何從？顯然不可能腳踏兩只船雙方滿足。」

他認為類似波士頓拉丁學校的

案例並不少見。但實際上這正是肯定法案的要點所在。「你可以想象，肯定法案只是一種根據種族來評價某人的規定，兩種傷害同一需要。他認為多數人民贊同肯定法案的目標是合理的。若在一個純「色盲」社會中，每個人都能有平等機會，學識優先也無可非議了。」

然而，他警告說「學識優先」的選擇優錄取也會被認為是歧視，因為這個概念本身就來自於富有階層。

他補充道：「從理念上講，肯定法案是沒有必要的，如果取樣面調查足夠的話，大家都受到同樣教育，而且大家起點一致並且都依據非種族因素來決定取舍，便暗示肯定法案是不必要的。」

按他的說法，在六十年代，可以對某人說「你的祖父必須有選舉權，你才有選舉權」，這是條不公平的法律。而一些南方的州就是這樣立法的，是否有選舉權要考察三代，因為許多解放黑奴的祖父輩不曾有權選舉，那麼他們也不允許投票。這種案例是「根本不給予你機會」。

他舉例說，如果亞裔、西語裔或非裔，他們成績較低的原因是因為他們不能進好學校受好教育，當然你不能要求他們得到像白人申請人那樣的高分。

他認為肯定法案的純理論目的是企圖人為調整入學比例，因此成績不是決定因素。「我們不必為少數族裔定配額，因為他們可以取得好成績。這是超越平均主義的起步。」

Coda表示：「我其實不贊同Kaminura的觀點，我並相信這只是項試驗，或已經功成名就，三十年實行期已夠長了，到了該取消的時候。」他認為美國尚不是「色盲」也非「性盲」。但從語義學上講卻有疑問，人民可以從雙方面定額。

他爭辯說：「法律本身的制訂是有其緣由的，如我們所見，可輕易舉出反例歧視，以及所謂優先特權的例子。雙方面都會對此產生不滿。」

為什麼這些反例歧視案例都是近期出現，而不是在肯定法案剛誕生的早期年代？

Coda提出疑問：「是否文化氣候的轉變使白人不再感到這是他們統治的地方了？」他解釋說，比如你若抽樣調查百分之八十是白人的一群，準會有百分之八十的人批評那不准確。

他說人民的心態也發生了變化。自六十年代以來，已有一些對肯定法案的強烈反彈。部分是因為那些比例數字並無改變，因為實際上往往各族裔合格的申請者都會比空位多。

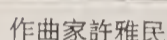
他舉例說，許多重點大學，如麻省理工學院申請競爭激烈，當要在上千人中選出百人，假如某一年這



Roy Kaminura



Dave Coda



現旅居美國波士頓的許雅民先生是近年來活躍於國際間的臺灣作曲家，他獨特的音樂風格深受各地愛樂者的喜愛。音樂大師 Lukia Foss 在聆聽過許雅民的作品之後，曾對其作品讚譽有加，「許雅民的作品非常詩意，而且細緻，更是充滿音色的變化，如同呈現在眼前的畫作一般」。許雅民先生曾多次獲得臺灣的重要音樂獎項，包括教育部歌曲創作獎第一名、音樂協進會獎章、教育部國樂作曲獎、臺北文化基金會藝術獎，貝多芬會員榮譽。他的作品近年來常在世界各地演出。許雅民先生目前擔任國際作曲比賽 ALEA III 的助理，並且是美國國際作曲家協會及亞洲作曲家聯盟的會員。

許雅民先生之最新音樂創作「風・色彩」即將於三月起於哥斯大黎加國際音樂節、紐約、密西根、波士頓及芝加哥展開一連串的世界首演音樂會。四月二日晚台灣采風樂坊在波士頓大學音樂系禮堂的演出中，他的這部新作首次與本地觀眾見面。「風・色彩」是由采風樂坊委託創作的一首給絲竹樂器的現代樂曲，所謂「絲竹」是指由中國傳統弦樂器（絲）及管樂器（竹）為基礎所組成的配器形式，例如笛、琵琶、胡琴、揚琴及古箏等。在此樂曲中許雅民先生運用現代的作曲手法表現最傳統的音樂色彩，他認為傳統樂器的美在於不同的音色混合所呈現的特殊音響，一種在其他西方作品中不存在的聲音。除此之外，流暢且細緻的旋律表現也是另一特點，那種近似人聲吟唱的效果好比中國古詩的聲韻起伏。「風・色彩」正如中國的山水潑墨畫，有各種漸進的層次及忽遠忽近的旋律，加上樂曲中精心設計的南管風格樂段，充份地架構起中國哲學式的美。讓我們拭目以待許雅民先生為國樂所創作的風格作品，也希望這首曲子能為中國音樂開拓另一番新的風貌。

夏耘

夜幕籠罩下的西牛頓華人中心大樓仍是燈火通明，優美悅耳的揚琴聲伴著孩子們的歡聲笑語，這是大波士頓文協（GBCCA）少兒揚琴班的孩子們在張鎮田老師的循循教導下，正在學習揚琴演奏技巧。開設揚琴班僅四個月，孩子們的技藝有了長足的進步。如果說孩子們在二月初 GBCCA 年會上的演奏還只是初級水平的話。那麼現在正學習演奏的『春江花月夜』等則是有相當高難度的曲目。看著這些可愛的幼苗在中國傳統音樂文化的雨露滋潤下茁壯成長，作為揚琴班孩子的家長，我真是無比喜悅和感慨。我家跟孩子們說：「你們真幸運呵！在中國很多想學揚琴的孩子，要過五關、斬六將地通過層層考試，最後萬裏挑一，才有可能進中央音樂學院——張老師執教多年的中國最高音樂學府，聽張老師授課，你們現在不用出遠門，走遠路，更不用通過考試便可聆聽張老師親自授課，真是你們的福份。」

張鎮田老師不但當今中國著名的揚琴演奏家，還是具有多年豐富教學經驗的揚琴教育家。他的精深音樂理論造詣，嫺熟的演技和對作品的理解及藝術處理，使他的演奏達到爐火純清的境地。而張老師的教學，更是獨樹一幟，尤其是來美多年，他總樹了一套適合在美國長大的孩子的教學方法，他根據少兒的心理特點，從教一些活潑的兒歌、優美的民歌入手，使孩子們在很短時間內就能掌握演奏，從而增加了學琴的興趣和信心。他不但把風格各異、難度不一的曲目結合起來教，而且還穿插著講授中西方樂理知識和曲目有關的文化、歷史背景，使孩子們通過學習演奏樂器來學習音樂和中國文化。正是這些使張老師形成不同於其他教學器的專業人士的獨特的、卓有成效的教學風格。如今，張老師已是桃李滿天下，碩果累累了，去年張老師的學生們舉行的少年揚琴音樂會好評如潮，反應熱烈，其中的一些學生敲開了自己的揚琴錄音帶作為敲門磚，以開自己的美國優秀大學的校門。

我們這些揚琴班的孩子和家長特別感謝 GBCCA 上任會長熊品女士，如果不是她在任期間做出的這項在中華文化教育專業上有遠見，有魄力的決策——買揚琴、請名師、開辦班——這些孩子大概就不會有機會學揚琴、學中國音樂。

在首批揚琴班進入中級班之際，GBCCA 將開設揚琴初級班，時間暫定每週一晚六至七時，詳情可電陳宏林先生，電話：781-944-3700 轉 2751（辦公室）978-443-2387（家）。歡迎愛好中國音樂的小朋友、大朋友加入揚琴班。

